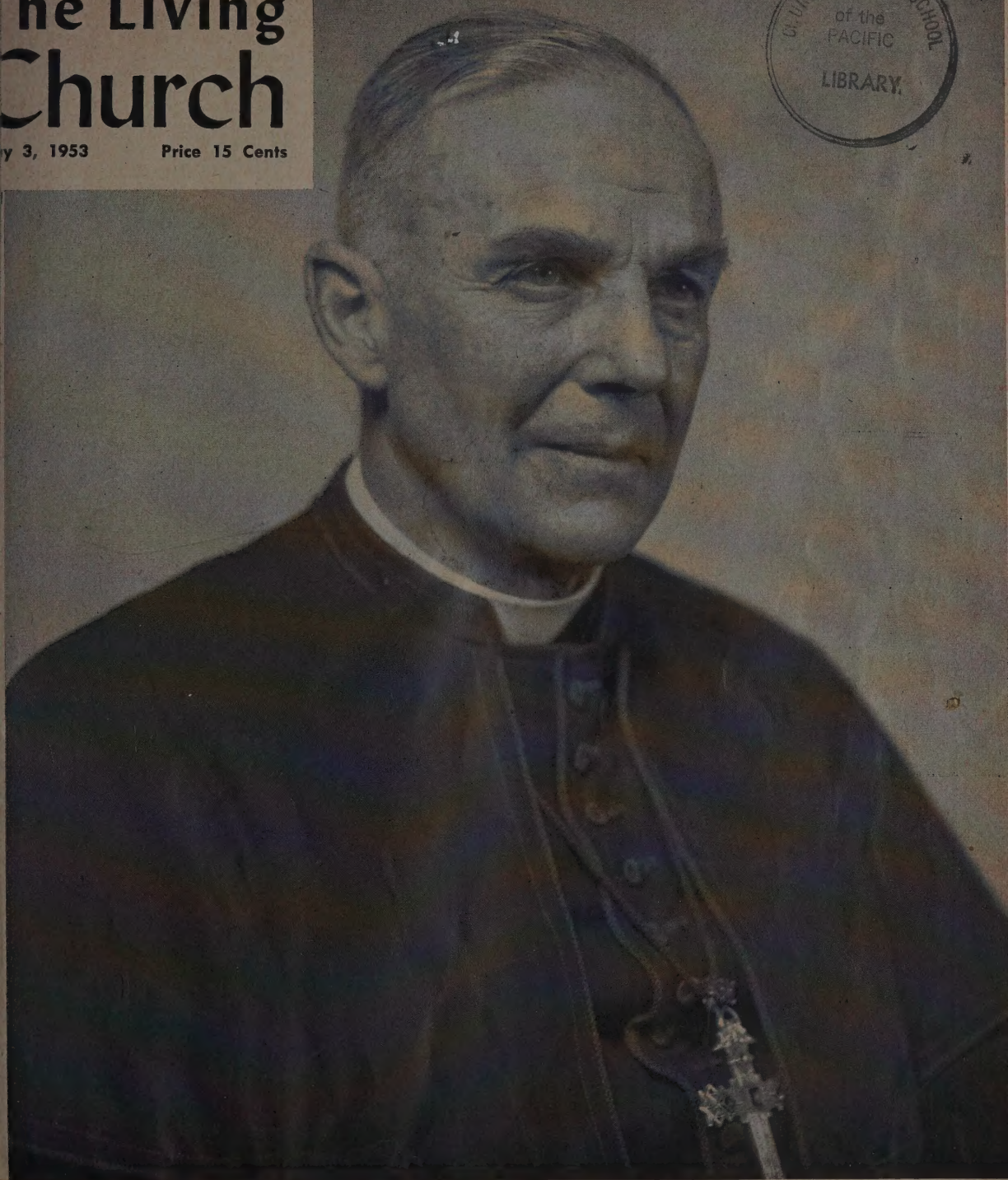


The Living Church

July 3, 1953

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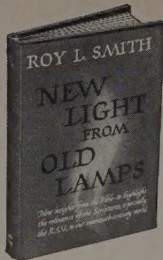


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BISHOP COOPER: Repatriated [see page 11].

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P. 16: A Way with Children



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LETTERS

Prayer for War Prisoners

THIS letter is written at the suggestion of Bishop Sherrill which he made in answer to a letter I wrote to him concerning the crying need of the prisoners of war in Korea for our prayers.

Almost 50 years ago, while an enlisted man of the Army, I was, through error, confined in the guard house for a few hours. This experience made a deep and lasting impression upon me, as a result of which I realize how terrible it is to be deprived of one's liberty.

Right now there are many of our citizens confined and isolated from the world who are being abused both physically and mentally by their captors. Surely they must feel themselves to be forgotten men. So I am strongly suggesting that you urge the clergy through your columns to include in their regular services prayers for the prisoners of war of all allied nations. May I suggest further that you ask them to urge the members of their congregations to remember the unfortunate men in their private devotions. Surely with so many people praying the God who marks the fall of a sparrow will hear their prayers.

BENJ. S. STOCKER,
(Major, U. S. Army, ret.).

San Antonio, Texas

Line-for-Line Prayer Book

YOUR issue of April 12th is a well-deserved tribute to the new edition of the Prayer Book published by Seabury Press. However, in the interest of accuracy, I should like to correct a couple of the statements made by Fr. Lightbourn in his article, "How Prayer Books are Made." In describing the new type selected for the Seabury Press edition, he says:

"In addition to being unusually beautiful and readable, this new face made possible the setting of the pew size Prayer Books in exact line-for-line agreement with the Standard Copy—an accomplishment never before permitted" [italics mine]. Later in the article, the statement is made, "Every book in each size will agree line for line with the Standard Copy—something heretofore never accomplished, except in photographic editions" [italics mine].

May I point out that the pew size, "Cleartype Edition" of the Prayer Book published from 1929 to 1946 by Morehouse Publishing Co. (now Morehouse-Gorham Co.) meticulously followed the Standard Copy line for line on all of the pages from page 1 through page 525, those being the only pages which, at that time, were required to be set page for page with the Standard Copy. The "Cleartype Edition" was set from type by R. R. Donnelly & Sons, the Lakeside Press, Chicago, and was not a photographic edition. Thus the Seabury Press edition of the Prayer Book is not the first edition to follow the Standard Copy line for line.

LINDEN H. MOREHOUSE,
President,
Morehouse-Gorham Co.

New York City.

LINDEN MOREHOUSE has shown me a copy of his letter on the article on Seabury Press Prayer Books and Hym-

nals, and I have just been checking some of the material we supplied you.

I find, as I was sure I would, that the error is ours and not Fr. Lightbourn's. It was under the impression that the plates for the Morehouse editions of the Prayer Book were originally produced by photography. Obviously, instead of just assuming this, I should have checked more thoroughly into the matter.

Still more obviously, having worked some years at Morehouse-Gorham, I should have been more familiar with the Prayer Book line, even though it had been discontinued before I came to the firm.

We at the Seabury Press are sorry the error occurred and glad of this opportunity to set the matter right.

LEON MCCAULEY,
Manager,
Seabury Press.

Greenwich, Conn.

Church School Statistics

F. PORTER SARGENT has made a mistake in his excellent article on Episcopal Church schools in your issue of April 19th. . . .

On page 11 he states: "There are more than 585,000 pupils enrolled in Episcopal schools. These are instructed by almost 70,000 teachers. The ratio is one teacher to every 8.7 students."

He further lists the Episcopal schools by states, and they add up to 96. That would make the average enrollment in the Episcopal boarding and day schools, which is the subject of his article, as 6,093, with the average number of teachers in each school as 729. Anyone who knows the facts immediately knows that this is not true.

Mr. Sargent has taken the 1953 Episcopal Church Annual figures for Church schools on page 15, and applied these figures to our boarding and day schools. The figures of course refer to our Sunday Schools, usually called Church schools.

(Rev.) RODNEY F. CORBETT,
Vicar, St. Paul's Church,

Goodland, Kansas

Communion at Ecumenical Meeting

THE April 12th issue of THE LIVING CHURCH notes that Bishop Hall of New Hampshire has asked baptized communicants of other Churches to participate in a Prayer Book service of Holy Communion in May. I assume that this means reception of the Holy Communion by members of bodies that are not in communion with the Holy, Catholic and Apostolic Church.

It is my understanding that the rubrics of the Church are a lawful expression of the Church's practice and discipline, and are not affected by any "statement of the House of Bishops." The statement referred to "ecumenical gatherings" and the matter of intercommunion with other bodies. By any stretch of the imagination, could the meeting in May be called an ecumenical gathering? In my Prayer Book the rubrics on the receiving Holy Communion read "and there shall none be admitted to the Holy Communion until such time as he be confirmed, or be ready and desirous to be confirmed."

The Living Church

is it lawful to depart from this rubric, and if not, is not a bishop of the Church in opposition to his vows as contained in Article VIII of the Constitution and Canons of the Church?

If this proposed action takes place, I will feel it incumbent upon me to pray for any bishop or priest participating, for he will have taken upon himself to place in jeopardy the souls of those who have no understanding of the Sacraments of the Church, and who are warned in the books of the Scriptures "Wherefore, whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the body and blood of the Lord. For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body."

ROBT. J. DORLAND.

Los Angeles, Calif.

Easter the New Way

WE were overjoyed to read your article, "Easter the New Way" [L. C., April 5th]. This ancient and beautiful service is appropriate and meaningful in an urban parish, such as St. Ignatius, but is also appropriate and meaningful in a small, semi-urban community. With the service and inspiration of Frs. Mayer and Downe (pictured in your article) the service, with certain modifications, has proved one of the most wonderful things in the life of this small parish in the hill country of Tennessee.

(Rev.) FRANK M. McCLAIN,
Priest-in-Charge, St. Andrew's.

Harriman, Tenn.

LAST Easter I was in London and went to All Saints' in Margaret Street at 1:30 PM on Holy Saturday. This service consisted of Easter Vigil, Blessing of New Fire and Paschal Candle, Prophecies, Blessing of the Font, Renewal of Baptismal vows, confirmation by the Lord Bishop of Kensington of three choir boys, and at midnight, First Mass of Easter. It was over about 12:45 and nothing could have been more beautiful or inspiring.

I wish this custom could be revived in any of our churches.

HELENE P. LAWRENCE,
(Mrs. John S.)

Manchester, Mass.

Mary's Motherhood

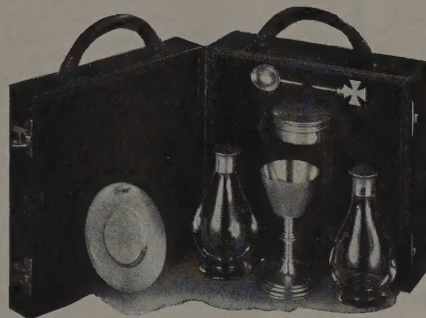
TO say that our Lady is "the Mother of the Mystical Body" of our Lord and to imply that our Lady is the Mother of the Sacramental Body of our Lord "Jesus is always the Son of Mary, whether in His Flesh, or in His Church, or in the Most Holy Sacrament of the Altar") is a perilous doctrine indeed, it seems to me [L. C., March 29th]. Fr. Dix's phrases border dangerously on the "Neck" theory held by some Roman theologians, who teach that our Lord is the Head of the Church and our Lady is the Neck of the Church, through which Neck the Life of the Head flows to the members of the Mystical Body. The Natural Body, the Mystical Body, the Sacramental Body—these are three distinct things and should not be confused (cf. the Rev. Dr. Moss's *The Christian Faith* on this point).

The "Second Eve" idea can also be a

May 3, 1953

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LETTERS

perilous one, for erroneous notions and opinions can easily be drawn from it. Sacred Scripture emphatically tells us that Our Lord is the "Second Adam," but nowhere does it declare or imply that Our Lady is the "Second Eve" (unless one forces such a passage as Genesis 3:15 to mean this). I am quite aware that some of the Church Fathers put forward the "Second Eve" theory; but to say, "It is Jesus Himself Who from the Cross now proclaims His Mother the Second Eve, standing beside the Second Adam—the Mother of all living," is really going some.

Likewise, it appears to be a spurious exegesis of the texts—"Woman, behold thy son!" and "Son, behold thy mother!"—to affirm that these texts are applicable to the Mystical Body. Logical, grammatico-historical exegesis would refer these words to St. John *alone*, would it not?

Orthodox Anglican Catholics certainly believe the dogmas of the Theotokos and the Virgin Birth. But the "Neck" theory, the "Second Eve" theory, the "Mother" theory—these are something else again.

J. PHILLIP PULLIAM, JR.

Detroit, Mich.

Editor's Comment:

The Church thrives on perilous doctrines. Indeed, the doctrine of the Incarnation is about the most perilous ever put forth — perilous in the sense that if it were untrue it would be a gross blasphemy. In our opinion Catholic theology requires belief that Christ's sacramental body and His mystical body partake of His humanity as well as His divinity; which humanity He took from His blessed mother, the *Theotokos*, the Virgin Mary. Dom Gregory's reflections on Mary's motherhood in that extended realm are, we believe, a fit subject for devotional pondering. Dom Gregory did not say, and we do not believe, that she is to be regarded as the mediator between man and Christ, a belief that is utterly foreign to her self-effacing role on earth. Christ, and Christ alone, is both her Saviour and ours.

Protestant

I WOULD like to refer Mr. Powell [L. C., March 15th] to the Creeds and Offices of Instruction in which the Church is described as "One, Holy, Catholic, and Apostolic." . . . Every Churchman should be aware of the fact that the word "Protestant" as used in the title of the Episcopal Church indicates that we protest not only against the excesses of Rome, but also against the ignorances of sectarian Protestantism. Finally in the affirmative sense we "protest" for the Catholic Faith.

C. O. MOYER,
Candidate for Holy Orders,
Diocese of Texas.

Houston, Texas

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Things to Come

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May

- 4th Sunday after Easter.
- Church Periodical Club Sunday.
- Pennsylvania convention.
- Washington convention.
- Conventions and convocations:
Atlanta, to 6th. East Carolina, to 6th. Eastern to 6th. Montana, to 7th. New Jersey, to 6th. Quincy, to 6th. South Dakota, to 7th.
- Episcopal Service for Youth annual meeting Seabury House.
Conventions:
Massachusetts. Nebraska, to 7th. Western North Carolina, to 7th.
- 5th (Rogation Sunday) after Easter.
- Rogation Monday.
Conventions:
New Hampshire. Upper South Carolina, 13th; election of bishop. West Missouri, 12th.
- Rogation Tuesday.
Daughters of King, National Council meeting to 14th.
Conventions:
Bethlehem. Central New York, to 13th. Delaware, to 13th. Fond du Lac, Iowa, to 13th. New York. North Carolina, to 13th. Pittsburgh. Rochester. Southern Ohio, to 13th. Southern Virginia. West Virginia, to 13th. Western New York.
- Rogation Wednesday.
- Ascension Day.
North Texas convocation, to 16th.
- Sunday after Ascension.
- Meeting, Episcopal Church's new National General Committee on Social Education and Community Action.

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

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The Living Church

The Significance of St. Paul

MARTIN DIBELIUS, for 32 years professor of New Testament at the University of Heidelberg, was one of the greatest of New Testament scholars of recent times. Before his death in 1947 he had completed the greater part of a small book on St. Paul. This has now been brought to shape for publication by Dr. Dibelius' former pupil, Werner Georg Kümmel, professor of New Testament at Marburg University. Under the title *Paul* it has just appeared in English translation by Frank Clarke (Westminster Press. Pp. vii, 172. \$2.50).

Dr. Dibelius was an exponent of the method known as *Formgeschichte* ("form history"), which, in its concentration upon the ultimate units—sayings, parables, pronouncement stories, miracles, passion narrative—into which the material of the Gospels may be analyzed, as sometimes led to results considered in some quarters radical. It may come as surprise, therefore — though perhaps there is nothing inherently surprising about it—to find how relatively "conservative" is the general tone of the present volume.

Dibelius believes that St. Paul is not rightly to be accounted a mystic, though he nowhere gives a precise definition of mysticism and somewhat confuses the discussion by using the words "mystic" and "mystery religions" apparently as synonyms—which of course they are not.

Dibelius writes as a Protestant, and here and there this bias comes out. But the literary and historical criticism of the Bible is a field in which, happily, it is possible for true scholars of the Protestant and Catholic camps to walk side by side; and this lucid translation will bring to student and general reader alike the nature judgment of a leading specialist on the significance of the Apostle to the Gentiles.

THAT a parish priest can produce a work of scholarship is seen in the fact that *The Historic Principle of the Indissolubility of Marriage*, by Edward B. Guerry, is the publication of Fr. Guerry's thesis for the degree of Master of Sacred Theology at the Graduate School of Theology of the University of the South. (University Press, Sewanee, Tenn. Pp. xiv, 151. Paper, \$1.50).

Fr. Guerry's purpose is "to bring out in bold relief against the background of historic Anglican doctrine the confusion and inconsistencies of popular and liberal thought now existing in the Church" in

regard to the nature of Christian marriage.

A full review of this important work will appear in a later issue of THE LIVING CHURCH.

Books Received

EARLY CHRISTIAN FATHERS: The Library of Christian Classics, Volume I. Newly translated and edited by Cyril C. Richardson, in collaboration with Eugene R. Fairweather, Edward Rochie Hardy, and Massey Hamilton Shepherd. Westminster Press. Pp. 415. \$5.

ZWINGLI AND BULLINGER: The Library of Christian Classics, Volume XXIV. Selected Translations with Introduction and Notes by the Rev. G. W. Bromiley. Westminster Press. Pp. 364. \$5.

STUDIES IN DEUTERONOMY (Studies in Biblical Theology No. 9). By Gerhard von Rad. Regnery. Pp. 96. Paper, \$1.75.

EARLY CHRISTIAN WORSHIP (Studies in Biblical Theology No. 10). By Oscar Cullman. Regnery. Pp. 124. Paper, \$1.75.

WHOM GOD HATH JOINED. By David R. Mace. Westminster Press. Pp. 93. \$1.50

[Four weeks' daily readings for young married couples, divided into Purpose of Marriage, Intimacies of Marriage, Fellowship of Marriage, Wider Implications of Marriage].

THE LITURGY OF THE CHURCH OF SOUTH INDIA: An Introduction to and Commentary on "The Service of the Lord's Supper." By T. S. Garrett. Oxford University Press. Pp. xii, 92. Paper, 75 cents.

AMERICA'S WAY IN CHURCH, STATE, AND SOCIETY. By Joseph Martin Dawson. Macmillan. Pp. vi, 189. \$2.50.

STUDIES IN MUSLIM ETHICS. By Dwight M. Donaldson. SPCK.* Pp. xi, 304. 27/6.

CORPORATE WORSHIP (A reading and discussion course for adults for use with *The Worship of the Church*). By Theodore M. Switz. Seabury Press. Pp. 32. Paper, 45 cents.

PROJECTS THAT PAY. By Jane Kirk. Pp. ix, 179. \$2.75 [a "guidebook for amateur fund-raisers"].

GOOD AND EVIL. Two Interpretations. By Martin Buber. Scribners. Pp. 143. \$2.75.

SPIRITUS CREATOR. Luther's Concept of the Holy Spirit. By Regin Prenter. Translated from the Danish by John M. Jensen. Muhlenberg Press. Pp. xx, 311. \$3.

*Agents in America: Macmillan.

How to Enjoy Dante

By HOWARD T. FOULKES

NEARLY everyone with any literary pretensions knows something of the *Inferno*, the first part of Dante's *Divine Comedy*; however, all too few get beyond that to the *Purgatorio* and *Paradiso*. The reason is not far to seek: the vivid and picturesque stories of those whom the poet met undergoing their eternal punishment make a deep impression upon the reader's mind.

The *Inferno* can be read for the story alone. Not so the *Purgatorio*. It requires careful thought to understand the real meaning. But the task is well worth the effort. The average reader will find himself much more easily here than in either of the other two parts of the *Divine Comedy*. Francis Fergusson in his *Dante's Drama of the Mind* (A Modern Reading of the *Purgatorio*) furnishes a guide which not only makes Dante's meaning more understandable, but gives suggestions that make it possible to apply the meaning to the individual's own problems (Princeton University Press. Pp. x, 232. \$4).

Each generation needs to make its own interpretation of a great literary work. Mr. Fergusson has drawn upon the more recent developments in our understanding of human nature in the fields of psychology and education. The book shows the results of his having read the *Purgatorio* with small groups of students. He draws largely on the work of modern writers, such as T. S. Eliot, Jacques Maritain, Charles Singleton, and Fred Auerbach, rather than on the Dante commentators of the last or earlier centuries.

Canto by canto Mr. Fergusson develops in 23 closely packed chapters his interpretation of what Dante indicates as the preparation of the redeemed soul for knowledge and understanding of the Beatific Vision. It is not a book to be skimmed through, but to be read carefully and thoughtfully, a little at a time with the text, either in the original or translation, open before the reader . . . who will find himself well rewarded for the time thus spent.

NEWS FRONTS

Death of Fr. Hunt
and Sister Mary Clare

Bishop Cooper [see cover and p. 11] told in London recently, according to Religious News Service, how the Rev. Charles Hunt and Sister Mary Clare, both of the Korean Mission staff, died at his side on a nine-day forced march of 150 miles that began October 31, 1950. During the march, he said, each captive was fed only "a ball of millet (cereal), that looked like canary seed, in the morning and another later in the day." When the march began there were about 700 American soldiers and 68 civilians in the column. Ninety-six prisoners perished on the trek, and some 200 others died later as a result of the ordeal, Bishop Cooper is reported to have said. He added that he did not think the cruelties were deliberately planned.

Foretaste of Heaven

Msgr. Thomas Quinlan, Irish-born Prefect Apostolic of Shunshen, who had been in the group of six British civilian internees with Bishop Cooper that traveled from Moscow to London, said that to be home again in Dublin was "a foretaste of heaven," Religious News Service reports. He expressed his determination to return to missionary work in Korea. Msgr. Quinlan said that only one other priest, the Rev. Philip Crosby, of his missionary group had survived, and probably would be released soon. The other seven were either killed by the Communists or died during imprisonment.

Accent on Teaching

The Rev. James Harry Price, rector of the Church of St. James the Less, Scarsdale, N. Y., announced his resignation on April 26th, effective July 1st. Fr. Price, who has served St. James' ever since his ordination to the diaconate in 1928, gave his interest in teaching as the reason for his decision.

Told to Go

Religious News Service also reports that the Anglican Bishop in Iran, the

Rt. Rev. W. J. Thompson, has been ordered to leave the country in two months. The ouster was issued soon after the revoking of an earlier expulsion order [see L. C., April 19th]. No charges were made openly against the bishop.

A Synthetic Controversy

Dr. McCrady, vice chancellor of the University of the South, told the annual convention of the diocese of South Florida that the controversy over the admission of Negroes to the university's theological school was a "synthetic" one, since no Negro had ever applied. Dr. McCrady added that it is not the university but Tennessee law that debars Negroes from admission, Religious News Service reports. [For the intention of a Negro to apply for admission in the near future, see p. 20].

Landslide Breaks Deadlock

Miss Mary Harcq, Kentucky correspondent for THE LIVING CHURCH, wires this account of the episcopal election just held in her diocese:

The Rt. Rev. Harry S. Kennedy, missionary bishop of Honolulu, was elected bishop of the diocese of Kentucky in Grace Church, Hopkinsville, Ky., on April 22d.

The election came on the 13th ballot immediately after his name had been placed before the convention. For the first time delegates, both clergy and laymen, rushed to break a deadlock that had existed most of the day between the Rev. Theodore O. Wedel, warden of the College of Preachers, Washington, D. C., and the Very Rev. E. Felix Kloman, dean of Virginia Theological Seminary. Only one ballot was needed to send the landslide to Bishop Kennedy. The convention immediately made the vote unanimous.

Bishop Kennedy, besides being bishop of Honolulu, which includes such far-flung areas of the Church as Okinawa, Samoa, Guam, Midway, and Wake, also has episcopal jurisdiction over American armed forces in the Pacific. He is currently on an official eight-week trip to visit armed forces chaplains and the distant parts of his district as well as Formosa.

Thomas U. Dudley, was bishop for 20 years; its third, Charles E. Woodcock, had an episcopate of 30 years; and Bishop Clingman, present diocesan, has occupied his position for 17 years. (Diocese of Lexington was set off from Kentucky in 1895.)

Japan Synod Meets

Provisional acceptance of a new Prayer Book revision and the inauguration of a Laymen's Evangelical Movement were high points of the recent 24th General Synod of the Holy Catholic Church in Japan.

The proposed revision, described as a radical departure from the present use of the Nippon Seikokwai, draws heavily on the Scottish and South African Prayer Books, as well as many early Church liturgies.

The resolution to begin the nationwide laymen's movement came as a result of an address by Francis B. Sayre, personal representative in Japan of Presiding Bishop Sherrill. Dr. Sayre said in his address, "The deep tragedy is that over 80,000,000 Japanese people know nothing of Christ. I know you all feel this as deeply as I do."

More about the General Synod in next week's LIVING CHURCH.

The Views of Churches

The importance of registering the views of Churches at the time and place of international political decision was stressed at the recent meeting in Atlantic City of the United States Conference for the World Council of Churches.

Other significant matters discussed were the American stake in the Asian revolution, and relations of the two concepts of mission and unity, especially as related to the forthcoming Evanston Assembly of the World Council.

More next week.

New Manager for Seabury Store

Miss Evelyn Hampton recently joined the staff of the Seabury Press as manager of the Seabury Press Bookstore at 281 Fourth Avenue, New York.

Her previous experience includes work in religious education as well as the selling of religious books. Before coming to the Seabury Press Bookstore, Miss Hampton was assistant to the business manager of the National Conference of Christians and Jews. For seven years prior to taking that position, she was manager of a large religious book store in Charlotte, N. C., and had previously been an educational director in church work.

TUNING IN: ¶Diocese of Kentucky, organized 1829, has, in 124 years' history, had only four diocesans, including Bishop Clingman, who is to retire. Its first bishop, Benjamin Bosworth Smith, enjoyed an episcopate of 52 years; its second,

MINISTRY

The Bishop and the Dean

is or is not a dean to have authority to discharge the responsibilities in the administration of the affairs of the parish delegated to him by the bishop; or is the bishop as technical rector of the parish to be free to modify these decisions, or to dismiss the dean without formal charges?

Some Maine Churchpeople are attempting to find the answer to this question. The dean of the Cathedral of St. Luke, Portland, from 1945 to February, 1953, was the Very Rev. W. F. D. Hughes. Asked orally in 1949 by Bishop Loring of Maine to resign, he refused and has served the cathedral until this year.

Asked again, by letter, to resign in February, 1953, he again refused and the Bishop declared the office of dean vacant. No formal charges were preferred and no reason given by the bishop for his action. Dean Hughes moved to Rhode Island on April 22d.

The Lesser Chapter (vestry)—whose approval of Bishop Loring's action was necessary—once refused to concur with the bishop and then changed its mind. The Ven. H. S. Craig, archdeacon of Maine, reported, in response to a LIVING CHURCH request for comment on Bishop Loring, that the Bishop was out of town. He said, however, that the bishop had made this statement:

"The report [see below] of the Committee was not submitted to the Lesser Chapter before being circulated, and the first time the Lesser Chapter met following the public circulation they voted the circular to be without their authorization or approval."

In the recently published report the special Committee says:

"At a stated meeting of the Lesser Chapter, on Tuesday, January 13, 1953, Bishop Loring made a statement that he had asked the Dean for his resignation and that the Dean had refused to give it because of 'concern for the temporal and spiritual welfare of the parish and diocese.' The Bishop then declared the office of Dean and Senior Canon vacant and requested the Lesser Chapter to approve his action.

"The Lesser Chapter (vestry) did not concur in the Bishop's request, but elected by a vote a committee consisting of Dr. Thomas A. Foster, Warden, as Chairman, the four outgoing members of the Chapter, Messrs. Bailey, Lawrence, Rosenberger and Todd, and two members of the continuing Chapter, Messrs. Thompson and Wheeler.

"At the annual meeting of the parish on Tuesday, January 20th, Bishop Loring an-

UNING IN: Cathedral is from *kathedra*, which means seat," and is the church in which the bishop has his official seat or "throne." It is used for various diocesan services—ordinations, opening of diocesan conventions, etc.—for which



Jackson-White

HIGH ALTAR, CATHEDRAL CHURCH OF ST. LUKE, PORTLAND, ME.
The dean, said the bishop, "is accountable to us here and to the Chief Bishop."

nounced to the parish that he had declared the office of Dean vacant, and had asked the approval of the vestry, which had not been given at that time. This action was given much publicity by the press, in Portland and elsewhere.

"Your Committee, at several meetings, gave the matter referred to it very careful and earnest consideration. The opinion unanimously prevailed that any action, any claims or charges, against the Church, parish or clergy, which are permitted to go unchecked, without full and complete investigation, will, if unfounded or unjustified, damage public confidence in those institutions. With this firm resolve the Committee proceeded hopefully to endeavor to find some way to bring the Bishop and the Dean to a basis of understanding. . .

"A meeting with the Bishop took place in his office on February 2d, at which a series of questions was submitted to him. The chancellor of the diocese, Fred C. Scribner, Jr., who was in attendance, replied. No categorical answers were made; the chancellor stated that in his opinion the authority and the decisions of the Bishop should be final. . .

"The Committee subsequently met on February 7th, and agreed that it was im-

possible, in view of the Dean's absence from the city from February 2d to 6th, and the scant time at the Committee's disposal, to present a final report at the stated meeting of the Lesser Chapter on February 10th, but voted to present at that meeting an interim report on its activities to date.

"At the stated meeting of the Lesser Chapter on February 10th this interim report was accordingly presented by Dr. Thomas A. Foster, Warden, as chairman of the Committee. . . The final sentence of this report reads as follows: 'The Committee feels that in justice to the Dean, and in recognition of the time and labor which it has expended, a vote in the Lesser Chapter should be postponed until the Committee shall have interviewed the Dean, and presented their final conclusions to the Lesser Chapter.'

REPORT NOT ACCEPTED

"The Chapter then voted not to accept the report, not to delay action on the removal of the Dean, and to sustain the action of the Bishop in requesting the Dean's removal.

"In view of its original commission and in spite of the dismissal of Dean Hughes

a parish church would be too small or impractical. Traditionally also the cathedral of a diocese sets the tone of worship in the diocese and maintains the full schedule of the Church's daily services.

by seven* of thirteen members of the current Lesser Chapter, in spite of the ignoring of this duly constituted Committee by the Bishop at the annual meeting of St. Luke's Parish and by the newly constituted Lesser Chapter at its first meeting on February 10, 1953, this Committee has completed its work of conferring with the Bishop and the Dean.

"A conference was arranged with the Dean at the Deanery on February 13th, and a set of questions similar to those asked the Bishop was submitted to him, which he answered categorically.

"The Committee is obliged to note the following facts:

"(1) The Bishop, while stating publicly his desire for the removal of the Dean, has made no direct, formal charges against him, so that rumors, often very damaging to the Dean, have been set in circulation.

"(2) The Bishop did not choose to meet a committee as rector of their parish and answer questions presented by them, but rather chose to speak through his legal adviser.

"(3) The Bishop has never asked the advice of the Lesser Chapter to help him in finding ways in which he and the Dean could work more effectively together.

"(4) The Bishop made a statement at the annual Parish meeting announcing his request to the Lesser Chapter to support him in dismissing the Dean, thus disregarding a duly constituted committee with which he had agreed to meet, appointed to endeavor to seek an acceptable solution to the situation.

"(5) Dean Hughes has committed no illegal or immoral acts.

"(6) Dean Hughes has on occasion been blunt and tactless in his remarks.

"(7) Dean Hughes has directed and made possible through his leadership extensive repairs to the Cathedral at a cost exceeding \$18,000, retired an indebtedness which existed on his arrival, and labored much of the time without a curate and with inadequate financial support. He has been very successful in organizing a nine o'clock service on Sundays designed especially to minister to the parents and children of the Parish.

"(8) Dean Hughes has in the presence of members of this committee entreated the Bishop to indicate how he and the Bishop could work better together, and has expressed his willingness to cooperate in any possible way with the Bishop and the Lesser Chapter.

"(9) Dean Hughes was dismissed by an affirmative vote of seven of the total thirteen members of the Lesser Chapter. Two members were absent, and three were new members of the Lesser Chapter.

"(10) After having for eight years worked faithfully for this Parish, Dean Hughes was dismissed without one word of thanks, gratitude or commendation.

"Since the Bishop's request for the removal of the Dean was sustained by the vote of the Lesser Chapter on February

10th, there is obviously no further occasion to seek an acceptable solution for the immediate situation. But the issues involved far transcend those affecting the tenure of a Dean¹; they raise a question fundamental in the management of the Parish: Is or is not a Dean to have the necessary authority to discharge the responsibilities in the administration of the affairs of the parish delegated to him by the Bishop, or is the Bishop, as technically Rector of the



BISHOP LORING

One answer: the dean must leave.

Parish, to be free to modify these decisions, or to dismiss the Dean without formal charges?

"As before stated, the chancellor of the diocese, at the meeting with the Bishop on February 2d, gave it as his opinion that the authority of the Bishop should be final. That the bishop has supreme authority in the Cathedral Church of St. Luke is contrary to the express provision in its Constitution (Diocese of Maine, 1949, Article II, Section I) which states that the Resident Canons, of whom a Dean is of course one, shall be subject to removal only if the Wardens and Vestrymen or the Chapter approve the action of the Bishop. If the Bishop has this supreme authority, what power is left to the Lesser Chapter except to acquiesce in any decision which the Bishop may see fit to make?

"The opinion has also been advanced that the Bishop, like the chief executive of any business, should have the power to remove a co-worker with whom he is dissatisfied. Your Committee believes that the situation is quite different: a Dean is given authority for the spiritual guidance of the Parish.

"The Committee's first duty was to attempt to resolve the differences between the Bishop and the Dean. It was found that the Committee could not accomplish its first objective because in bringing the situation before the annual Parish meeting

and in immediately presenting the matter to the Lesser Chapter for a final vote the Bishop did not wait for this Committee to complete its endeavor.

"The Committee had hoped to find a way for a group of Christian Churchmen to lay to rest this situation. To prevent the development of circumstances in the future which will permit the recurrence of a similar situation the Committee now recommends that steps be taken to revise the constitution of the Cathedral Church of St. Luke so that the Bishop will invest in a priest of St. Luke's Church all the authority and responsibility which a priest has in any other self-supporting parish in the diocese.

"Your Committee also feels that until this is done the welfare of the parish demands that a clear statement from the Bishop, in writing, should define the responsibilities and authority of any Dean hereafter appointed, and the circumstance under which his tenure of office may be terminated, and that the Dean should give his written assent to this agreement before taking office." [In a letter to Dean Hughes, dated December 15, 1944, immediately before his appointment, Bishop Loring quoted the diocesan canon on appointment and removal of resident canons.]

THOMAS A. FOSTER, *Chairman*; DONALD M. ROSENBERGER, CHARLES H. BAILEY, ROSS W. THOMPSON, WILLIAM W. LAWRENCE, CECIL L. WHEELER.

These are the questions submitted to Bishop Loring by the special committee:

(1) What are the charges against the Dean upon which you base your request for his resignation?

(2) Do you in these charges accuse the Dean of any immoral or illegal acts, or of having violated any law or laws of the Church?

(3) Upon his acceptance of your appointment what responsibilities and what authority did you assign to the Dean? In writing, may the Committee see the correspondence?

(4) Has the Dean in your judgment failed to exercise any of these responsibilities or exceeded this authority? If so please specify.

(5) At the special meeting of the Lesser Chapter held in the Bishop's office in May, 1952, did not Dean Hughes apologize to you for any speech or action which may have offended you, and did he not entreat you to indicate how you and he could work together for the good of the Parish?

(6) At that special meeting the expressed hope of many Chapter members present was that the Bishop, the Dean, the Wardens, and the other members of the Lesser Chapter would each do all in his power to improve the working relationship between each and every one present, for the good of the Parish. Since that time what efforts have you made and what action have you taken to adjust disagreements, and what efforts and what action are you willing to undertake in the future to this end?

TUNING IN: ¶Nine o'clock service which Fr. Hughes organized in fall of 1945 is a Parish Communion for families and others, followed by breakfast and Sunday school classes. ¶Tenure of a dean varies according to the constitution of the par-

ticular cathedral. Tenure of the rector of a parish is usually according to the canon of the General Church on the subject, but it does not have to follow this model. Most rectors, however, can be removed only by bishop and standing committee.

7) Cannot the Parish of St. Luke's and is it not entitled to the services of a priest in whom is vested by the Bishop and the Cathedral constitution all the authority and responsibility of Rector which a priest would have in any other self-supporting Parish in the Diocese?

The statement made by the chancellor in answer to the questions was:

"The Bishop has made no charges against the Dean. Inasmuch as the Dean is doing nothing but contempt for the Bishop there can be no resolution to the situation other than for the Dean to go."

When the committee met with Dean Hughes on February 13th, after the vote had voted to dismiss him, it asked these questions and received these answers from the Dean:

"Q: In requesting your resignation did the Bishop present any charges against you?"

"A: No."

"Q: Has the Bishop to your knowledge accused you of any immoral or illegal acts, or of having violated any law or laws of the Church?"

"A: Yes. In my letter of February 10, 1953, addressed to the Standing Committee of the Diocese I have asked the Standing Committee to investigate offenses with which I am charged for which I might be held."

"Q: Upon your acceptance of the appointment as Dean what responsibilities and what authority were assigned to you by the Bishop? If in writing, may the committee see the correspondence?"

"A: The arrangements for my appointment as Dean of the Cathedral were for the most part carried on orally between the Bishop and myself. [The dean pre-

*In a letter dated January 9, 1953, Bishop Lowry wrote to Dean Hughes: "By this letter I request your resignation from my appointment of you in December, 1944, as Dean of the Cathedral and Senior Canon."

"The welfare of the Cathedral Parish, and equally of the Cathedral Parish in its functioning in the Diocese, make this my duty as Rector."

"I act only after long and prayerful consideration, and after consulting with the Standing Committee, and the council of advice."

In a February 10th letter to the standing committee Dean Hughes said:

"I must report that I find myself charged with offenses for which I might be tried, and I therefore request the Standing Committee to investigate these charges."

"The charges seem to be made, among other things, in the following:

"At a special meeting of the Lesser Chapter of the Cathedral Church of Saint Luke on 29 May, 1952, the bishop twice made the statement that the Dean has no capacity for spiritual leadership in the Parish, in the Diocese, or in the community."

"In a letter dated 9 January, 1953, requesting resignation, a copy of which is attached, the bishop stated that 'the welfare of the Cathedral Parish, and equally of the Cathedral Parish in its functioning in the Diocese,' make this necessary..."

"The Bishop has further made statements to members of the Lesser Chapter, and to others, which carry vague, but apparently serious and detrimental implications as to my character and conduct."

UNING IN: [A copy of the letter of institution given to rectors of parishes (and sometimes to other clergy) is found on page 569 of the Prayer Book. Last paragraph provides that in case of difference between clergymen and congregation, re-

sented two letters from the bishop for inclusion in the report. Excerpt from one:

"II. The Bishop may, at his discretion, appoint one of the Resident Canons as Dean of the Cathedral, to have under him the superintendence of all services and pastoral duty, and to rank as Senior Canon, without regard to the date of his appointment."

"I was formally installed as Dean of the Cathedral Parish of St. Luke on February 4, 1945, under the form of service found in the Prayer Book for the installation of a Rector of a Parish, and at that time the Bishop handed me a letter of institution" . . . which said:

"We do by these Presents give and grant unto you, in whose Learning, Diligence, sound Doctrine, and Prudence, we do fully confide, our License and Authority to perform the Office of a Priest, in the Cathedral Parish of St. Luke of Portland. And also hereby do institute you into said Parish, possessed of full power to perform every Act of sacerdotal Function among the People of the same; you continuing in communion with us, and complying with the rubrics and canons of the Church, and with such lawful directions as you shall at any time receive from us."

"And as a canonically instituted Priest into the Office of Dean of the Cathedral Parish of St. Luke, you are faithfully to feed that portion of the flock of Christ which is now intrusted to you; not as a man-pleaser, but as continually bearing in mind that you are accountable to us here, and to the Chief Bishop and Sovereign Judge of all, hereafter."

"As a result of my prior conversations with the Bishop and this letter of institution in my acceptance of the office of Dean of the Cathedral Parish of St. Luke I considered the responsibility and authority assigned to me by the Bishop tantamount to installation as the established minister of the Cathedral Parish of St. Luke."

"Q: Have you refused to undertake any of the assigned responsibilities and have you exceeded any delegated authority?"

"A: No."

"Q: At the special meeting of the Lesser Chapter held in the Bishop's office in May, 1952, did you not apologize to the Bishop for any speech or action which may have offended him, and did you not entreat the Bishop to indicate how he and you could work together for the good of the Parish?"

"A: I did apologize at the June, 1952, meeting of the Lesser Chapter for [such speech]. I did entreat the Bishop at both the May, 1952, and June, 1952, Lesser Chapter meetings to indicate how he and I could work together for the good of the Parish. After the Lesser Chapter meeting of either March or April, 1952, in a private conversation with the Bishop, I said 'Bishop, I wish that we could at least present a united front when we face the Lesser Chapter.'

"Q. What efforts have you made and what action taken to adjust disagreements, and what efforts and what action are you willing to undertake in the future to this end?"

"A: Since the special meeting in May,

1952, in addition to the pleas mentioned, on the morning of the day following that meeting, in a private conversation with the Bishop I said that I wished very much that we could find some solution to this unhappy state. I have since that time consulted with many priests and lay members asking for advice as to how I could proceed to resolve this situation through the use of intermediaries, individuals, or committees, or in any possible ways that they could suggest. A specific request was made in my letter of January 13, 1953, replying to the Bishop's request for my resignation, a copy of which letters I hereby give your Committee. (Copy letter, January 13, 1953, attached to this report.)

"Q: Cannot the Parish of St. Luke's have and is it not entitled to the services of a priest in whom is vested by the Bishop and the Cathedral constitution all the authority and responsibility of rector which a priest would have in any other self-supporting Parish in the Diocese?"

"A: In beginning my answer to your seventh question I'd like to refer to the fact that I have been Chairman of the Committee on Canons in this Diocese. May I say further that before leaving the Diocese of New York I was a member of a most important committee for the revision of the Constitution and Canons of the Diocese of New York and I feel therefore that I am justified in claiming that I have some special knowledge of canonical procedure and would take issue with the Chancellor or anyone that the seventh question is not germane to the situation. The question is the fundamental question to the whole proceeding. My answer to the seventh question is 'Yes.' St. Luke's Parish can have, is entitled to have, and further *does have* at the present time the services of a priest as described in the seventh question. The whole issue underlying the present unpleasantness arises from the fact that the Bishop is unable or unwilling to recognize that the position of Dean, as he outlined it to me, and as it is defined in the documents submitted in answer to Question 3, is a true one. The Committee in framing Question 7 has gone to the very heart of the matter."

Dr. Lowry Resigns Parish

The Rev. Charles Wesley Lowry, rector of All Saints' Church, Chevy Chase, Md., diocese of Washington, announced his resignation at his 11 o'clock service on Sunday, April 19th. Dr. Lowry, who has served his parish since November, 1943, told his congregation that he intends to give his full time to "writing and lecturing on the philosophy and psychology of Communism, and the reverse side of the coin, which is Democracy re-awakened and revitalized through the understanding of its religious and Christian origin."

Since his book on *Communism and*

guarding a dissolution of the pastoral relation, the Bishop, with the advice of his presbyters, is "to be the ultimate arbiter and judge." This paragraph may be omitted. It is not included in the letter as published in the report.

Christ was published by Morehouse-Gorham in December, 1951, Dr. Lowry has been giving an increasing amount of his time to lecturing on this important subject. Recently he addressed the convention of Alabama and spent three days at the Maxwell Air Force Base of Alabama as consultant. He also toured South Carolina speaking in numerous churches and he has made several appearances on television and has been heard on radio.

Dr. Lowry is now at work on a new book dealing "more broadly with the whole present ideological crisis." He has just completed a pamphlet, soon to be published as a sequel to a brief issued by the American Bar Association entitled "Brief on Communism: Marxism-Leninism."

Since Dr. Lowry has been rector of All Saints', its communicant membership has grown from 1,469 to 2,093.

Dr. Lowry expressed the hope that a new rector may be called by June that his resignation might become effective then. Otherwise he will stay on until September 15th. He will continue to live in Washington.

Pastoral Care Workshop

A two week "Workshop on Pastoral Care" will be held on the Chicago University campus from August 3d through 14th in cooperation with the medical school. This concentrated period is for ministers and other professional religious workers in local church, college campus, chaplaincy, etc., who give full time to such ministry.

No special pre-requisites in the field of pastoral care are necessary. The purpose is to give men who are engaged in the active ministry an opportunity to brush up on both the practice and theory of pastoral care.

The workshop will be conducted by means of lectures, pastoral calls, studies of cases, and discussions with faculty members of the medical school. It will be limited in number, and deadline for applications is May 15th. Further information is available from: Dean of Students, Swift Hall, University of Chicago, Chicago 37, Ill.

EPISCOPATE

Bishop Atwill Retires

The Rt. Rev. Douglas H. Atwill has been rector of Trinity Church, Kirksville, Mo., since his retirement two years ago as bishop of the missionary district of North Dakota. He is now

retiring from the active ministry on June 4th.

Harmony and Consecration

The convention which elected the Rev. George Mosley Murray, suffragan bishop of Alabama [L.C., April 26th] was distinguished by a spirit of harmony and consecration to the task which faced it.

Mr. Murray was elected on the third ballot of both clergy and lay delegates at the special convention which met April 15th in St. John's Church, Montgomery, Ala. In Alabama canon law directs that voting shall be in executive session and no tabulation of the vote is released for publication.

The bishop-elect, who is student chaplain at the University of Alabama, succeeds the Rt. Rev. Randolph R. Claiborne, who resigned in January to accept his election as bishop of Atlanta.

Mr. Murray was born in Baltimore, Md., April 12, 1919, the son of Gerard



THE REV. G. M. MURRAY
Acceptance announced.

Archibald Murray and Emma Winston Eareckson. When he was a small child his family moved to Bessemer, Ala. He attended school in Bessemer, and received the B.S. in Business Administration in 1940 from the University of Alabama. He served as a Navy chaplain during World War II.

In 1944 he married Elizabeth Malcolm. They have one child, George.

Mr. Murray was graduated from the Virginia Theological Seminary in 1948, and was ordained deacon at Trinity Church, Bessemer, and priest at Christ Church, Tuscaloosa, in the same year.

He became Episcopal student chaplain at the University of Alabama in 1944. While chaplain at the University the diocese of Alabama built a chapel, student center, and rectory, at a cost of approximately \$150,000.

Mr. Murray announced to the convention his acceptance, subject to the necessary consents.

Others nominated were:

The Rev. James W. Brettmann and Rev. Vernon C. McMaster, both of Montgomery; the Rev. John C. Turner, the Rev. Marshall E. Seifert, both of Birmingham; the Rev. Benjamin A. Meginn of Dothan; the Rev. J. Sullivan Bond, the Rev. Francis B. Wakefield, Jr., both of Mobile; the Rev. Earl Ray Hart of Aniston; the Rev. Edward G. Mullen of Florence; the Rev. B. Scott Eppes, the Rev. Robert C. Fletcher, both of Birmingham; the Rev. Thomas R. Thrasher of Montgomery. The last four men's names were withdrawn from nomination at their request.

PRAYER

Church-Wide Plan

The American Church Union has announced the resumption of the cycle of prayer with arrangements for station days in nearly every diocese in the United States and in many overseas missionary dioceses.

The cycle of prayer is a continuous work of prayer and intercession linking altars throughout the Church. Parishes accepting responsibility for a station day pledge a minimum observance by offering the Holy Communion on the day for the intentions of the cycle of prayer which includes petitions for the conversion of America to Christ, for missions for the unity of the Church, for all in the armed forces, for the peace of the world and for seminarians and Church schools.

According to an announcement made by the Rev. Canon Albert J. duBois, ACU executive director, the response has been such that on some days of the year three or four congregations are observing station days on the same date and in most instances the observance goes beyond the minimum to include schedules for all day intercession before the altar. The publication of the station day list marks what the ACU believes to be the first time in the American Church that there is initiated a Church-wide plan of prayer and intercession on a scheduled basis which includes every day of the year and enlists hundreds of Churchmen in a purely devotional and spiritual effort.

TUNING IN: A suffragan bishop is an assistant bishop without right of succession. Unlike coadjutor, he does not automatically succeed his diocesan at the resignation or death of the latter. He may, of course, be elected to succeed him, but

he may simply continue as suffragan. In the American Church a suffragan bishop may not be rector of a parish; but English suffragans may, and usually do, have parishes, which they run with the help of one or more assistant clergy.

PUBLIC AFFAIRS

Place for Flag

[Legislation has been introduced in Congress to regulate display of the American flag in church services.

A bill, offered by Rep. Gordon L. McDonough (R., Calif.), would provide that "when displayed from a staff in a church . . . if it is displayed in the cancel of a church, the flag should occupy the position of honor and be placed in the clergyman's or speaker's right as it faces the congregation or audience." Mr. McDonough said that he would be happy to accept an amendment to his own bill to provide a suitable exception for the church pennant. He said also:

"I had in mind only national or supranational flags in my bill." [RNS]

URBAN WORK

Cross Fertilization"

Upon assuming his new post as Executive Secretary of the recently created Division of Urban-Industrial Church Work of the National Council, the Rev. Paul Musselman outlined the work before the Church in this field.

"The crisis in the city church has been a half-century in the making, but it is encouraging to see the number of clergy and laity who are deeply concerned and working toward a solution," he said. Mr. Musselman sees his job first of all as a coordinating one, or, in his own words, as one of "cross fertilization" of all the urban experiments taking place throughout the Church.

He cited among these the training center being established at New York's Trinity Church. "Due to the inspiration of Dr. Heuss and Trinity Church, the Church as a whole will have as a permanent result a training center for priests who are vitally interested in tackling the problem of the Church in the big city and the mill and mining towns." Mr. Musselman has been asked to be a policy consultant for this project, and the Division of Urban-Industrial Church Work and Trinity Church expect to work hand in hand in the venture. The Division will also work closely with such organizations as the Society for the Promotion of the Industrial Mission (Diocese of Pittsburgh), the Urban Priests Associates, and the Episcopal Urban Fellowship, of which Mr. Musselman is president. Several provinces are already planning conferences on urban work, and Mr. Musselman has been invited to attend these in an advisory and leadership capacity.

He also speaks with enthusiasm about the work of Bishop Donegan and Dean Pike in trying to unite the community in the fight against crime and vice in New York City. "It is increasingly apparent that the Church can be the voice of inspired democracy. The Episcopal Church particularly is respected when it leads in the battle against the immorality which is the great danger to democracy."

SOCIAL RELATIONS

From Old Hand-Cuffs

The Rev. G. Stanley Schwind, of St. George's Church, Mt. Savage, Md., blessed a "mental health" bell just after it was cast in Baltimore from old hand-



RNS.

MENTAL HEALTH BELL*
Cast from shackles that bound them.

cuffs, ankle-cuffs, and chains formerly used to restrain mental patients. Present at the bell-casting ceremony were representatives of several government agencies and mental health organizations, including Governor Theodore McKeldin of Maryland. When completed, the bell will bear this inscription:

"Cast from the shackles which bound them, this bell shall ring out hope for the mentally ill and victory over mental illness."

It will be rung for the first time on May 3d to open Mental Health Week, sponsored by the National Association for Mental Health and its 250 affiliated health organizations. [RNS]

*Fr. Schwind, center; Gov. McKeldin, left.

PRISONER EXCHANGE

Bishop Cooper in Moscow

The Rt. Rev. Cecil Cooper, Anglican bishop in Korea,¹ who has been missing since Seoul fell in 1950 arrived in Moscow on April 20th after being held prisoner in North Korea for almost three years. It was expected that a British aircraft would fly him to England.

In a special report to the New York Times, correspondent Harrison E. Salisbury said that Bishop Cooper and the six other British civilians who were sent to Moscow with him left the North Korean camp where they had been held on March 21st.

The group, said Mr. Salisbury, de-



BISHOP COOPER
Prisoner of war returned.

scribed their health as good, although several were still thin. They said that a woman dining car superintendent on the Trans-Siberian train which carried them urged them every day to "over-fulfill your norm for eating."

Bishop Cooper, according to the Times story, said that Bishop Patrick J. Byrne, a Roman Catholic missionary of the Maryknoll Order, had died of natural causes during internment. Rumors about Bishop Cooper's whereabouts had often included mention of Bishop Byrne.

Bishop Cooper also said that Maj. Gen. William F. Dean of the United States Army who was captured early in the war, was alive and was gaining weight. The Times story went on:

TUNING IN: ¶Bishop Cooper is still correctly designated Anglican Bishop in Korea, for the Rt. Rev. Eric Chadwell, who has been administering the diocese since his consecration in November 1951, was deliberately consecrated assistant bishop in

the hope that Bishop Cooper would eventually turn up alive. But with the enormous reconstruction now necessary in Church life in Korea, and the missionary opportunities that should open up, there will surely be plenty for two bishops to do!

"The interned men first received word that 'something was up' on March 20th. They were taken to Pyongyang, capital of North Korea, by truck.

"We were received by brigadiers,' one said. 'Nothing less than colonels looked after us.'

"The seven were wine and dined daily by high Korean officers who looked after their personal wants. They ate caviar and were toasted in wine.

"For 19 days the seven lived in a small house in the side of a hill, which had a tunnel for shelter from air raids.

"The group did not travel much around bomb-wrecked Pyongyang. 'You see, there isn't any Pyongyang,' one said.

"The North Koreans outfitted the men with clothes. On April 8th the Britons crossed the frontier into China at Antung."

JAPAN

JICU Opened

The Japan International Christian University [JICU], an interchurch institution, has been formally opened. The JICU Foundation which raised funds

St. Mary's Episcopal Church in Los Angeles, Calif.; Mr. Fowler; Mrs. Arthur Sherman, executive secretary, Woman's Auxiliary; and Churchwoman Edna Beardsley, are members or alternates of the board of directors of the ICU Foundation.

Congratulatory letters to Dr. Yuasa were sent by many high government officials, educators, businessmen, and other individuals in the United States, including vice president Richard Nixon; General Douglas MacArthur, John Foster Dulles.

Ninety per cent of the students admitted to ICU are from the upper 10% of the college population, according to Dr. Maurice E. Troyer, vice president in charge of curriculum and instruction. Approximately 28% of the student body are women — reportedly highest percentage of women of any coeducational institutions in Japan; 40% are members of a church; 20% have been Church oriented (Sunday School, Bible Class); and twenty-nine prefectures are represented.



ON OPENING DAY*
Prayer for dreams come true.

in the United States for the institution's buildings and endowment was incorporated in New York in 1949 with 14 major non-Roman Churches in the U. S. and Canada (including the Episcopal Church) participating.

In a message of congratulations to Dr. Hachiro Yuasa, ICU President, Mr. J. Earl Fowler, associate secretary of the National Council of the Episcopal Church, said:

"As you know, I have been 100% behind the plan and preparations for this institution from the beginning. Having just returned from several months visit in Japan and seen the plan and operation of the University in the preliminary stage, I am even more solidly in support of the project. I wish you every success and hope and pray that your dreams will come true."

Dr. Hugo Munsterberg, ICU professor of history and appreciation of art, is a member of the Episcopal Church. The Rev. John M. Yamazaki, pastor,

KOREA

Roman Chaplain Helps Episcopal Orphanage

A special charity collection by a Roman Catholic chaplain has given 500 sections of riceland to a Roman Catholic and an Episcopal orphanage in Korea.

The contribution came about because Chaplain Francis P. O'Malley, C.M., of Chicago was worried about the future of 400 orphans who have been receiving help from Marines in Korea. Chaplain O'Malley, who is on duty with a Marine Air Group near the fighting lines, asked

*In observance of ICU opening, reception was held at Japanese embassy, Washington, D. C. Joseph C. Grew, former ambassador to Japan, national chairman of ICU fund campaign, addressed guests before reading congratulations to Dr. Hachiro Yuasa, ICU president. In background, from left: Dr. Stanley I. Stuber, general secretary; Dr. John Coventry Smith, Foundation vice president; Mr. Miyazaki, Japanese Embassy counselor.

himself, "What will happen when this unit of Leathernecks leaves?"

All during Lent he made appeals for a special fund. By Easter Sunday he had collected more than \$2,000. That day he announced the gift of the riceland to the Roman Catholic orphanage at Pyongteck and to an orphanage maintained by the Episcopal Church nearby.

The purchase is "nothing more than life insurance" for the homeless war Chaplain O'Malley said. [RNS]

INDIA

Foreigners Warned on Evangelizing

Foreign missionaries in India have been warned by government officials to stop evangelizing and limit their activities to "the social uplift sphere," the Associated Press reports. Prime Minister Jawaharlal Nehru said he had no objection to evangelizing by Indians of any faith, but that he felt foreigners were not prepared to import the proper "national outlook."

FRANCE

Ambassador's Pew

The long standing tradition of the "ambassador's pew" at the American Pro-Cathedral Church of the Holy Trinity, Paris, France, will be carried on, according to word from the cathedral, by the new American ambassador and his wife, the Hon. and Mrs. C. Douglas Dillon.

The Dillons, who are Churchpeople, were honored recently, along with Perle Mesta, former American minister to Luxemburg, at a reception after a special service for the International Council for Christian Leadership at the cathedral.

The Council is "an informal association of concerned laymen banded together to find through Christ the better way of every day living and to promote for home, community, nation, and world a more effective Christian leadership."

SOUTH AFRICA

75th Anniversary

The diocese of Pretoria is keeping its 75th birthday this year, and in October there will be celebrations at which nearly all the bishops of the province will be present, for the Episcopal Synod is meeting then in the city of Pretoria. In August there will be missions held in the European parishes and now a team of Bishops' Messengers is preparing the way, by house-to-house visits.

Church and State in England

By the Rev. C. B. Mortlock

THE bonds which unite Church and Crown in England have their origin far back in history. Their length may be traced to the fact that the Sovereign is the Lord's Anointed¹ in the quite literal sense which is exemplified at the Coronation, for the rite then performed is primarily the anointing; and consecrating of the Sovereign, that he or she is; in the words of Wundewode, the great medieval English monist, "not a mere lay person, but one of mixed character."

Henry de Bracton, in the 13th century, alluding to the laws of King Edward the Confessor to which English kings promised obedience, calls the king "God's vicar on earth." All through English history the king has been the foremost defender of the independence of the "holy Church of England," particularly against the attempted usurpations of the Pope. Even Queen Mary—who was called "Bloody Mary" because of her persecution of Protestant heretics—was so incensed when Pope Paul IV tried to exert authority over her that she ordered every port to be watched to prevent the surreptitious landing of Cardinal Peto whom the Pope had appointed to be her confessor. She also ordered every communication from any sort from the Pope to any person to be intercepted and brought to her attention.

There is, thus, behind the present relationship of the Queen to the Church with the fact that she will be anointed and set apart as a sacred person and also the tradition of centuries.

By law the Queen is obliged to be in full communion with the Church of England. That is a phrase which has never been exactly defined, but its meaning is plain to the ordinary mind, for no one in England can fail to be aware not only of the Queen's participation in the more or less official observances of religion but of her own personal habit of joining the public worship of the Church on Sundays when she is not within reach of the private chapel at Buckingham Palace or one of the chapels royal where the ministrations are provided by priests of the Church who are members of the Ecclesiastical Household. For her knowledge of Church affairs

the Queen is not dependent solely on a close personal relationship with the Archbishop of Canterbury. She has various opportunities of keeping herself well-informed. One of them is the custom that when the court is in residence at Windsor Castle bishops and others are invited to preach the sermon in the private chapel on Sundays. They arrive on Saturday and depart on Monday morning.

Appointment to the higher offices of the Church such as bishoprics and cathedral deaneries is bound up with the royal prerogative. In the case of a vacancy in a diocesan bishopric the Queen on the advice of the Prime Minister nominates a fit person for election by the dean and chapter of the cathedral of the diocese. The consequences of a refusal by the dean and chapter to elect are obscure and have not been put to the test.

But there are obvious safeguards against unacceptable advice being tendered to the sovereign by a prime minister. It is not always realized that the Sovereign is able to bring personal influence to bear on such appointments. It was, for instance, on Queen Victoria's insistence, and against Prime Minister Disraeli's wishes, that Bishop Tait was appointed Archbishop of Canterbury in 1868 instead of Bishop Ellicott, whose name now is almost unknown.

Though the practice has changed somewhat in the past 50 years, so that it is usual for the Archbishop of Canterbury to be in close touch with the Prime Minister over appointments at the earliest stages of consideration, the important role of the Sovereign still remains, whether the vacancy to be filled be a bishopric, a deanery, or (as in a few cases) a cathedral canonry. The Sovereign also exercises a good deal of parochial patronage.² Crown livings, as they are called, are filled either by the Prime Minister or the Lord Chancellor, often as a result of consultation with the bishop of the diocese concerned.

A curious procedure is followed in the appointment of a bishop-suffragan. The Sovereign "approves the appointment" of one or two persons whose names are submitted by the bishop of the diocese concerned, and it is customary for the



RNS

CORONATION SETTING
Treasures of Westminster Abbey.

person first named to be chosen. The effect, of course, is that such bishops are virtually the choice of the diocesan bishops, and, as many of them are ultimately promoted to be diocesan bishops, it will be seen that to a considerable extent the appointment of bishops is in the hands of the Church without the advice in the first instance of the Prime Minister.

The relation of the Sovereign to the Convocations, or provincial synods, of Canterbury and York is of great antiquity and had its beginning before Parliament came into being—in fact Parliament grew out of Convocation when the ecclesiastical and secular functions of the Great Council were separated and laymen brought into the king's councils.

To this day the Convocations are dissolved when Parliament is dissolved and a new Convocation comes in with a new Parliament. The election of the Lower Houses representative of the whole body of the clergy, apart from the diocesan bishops who compose the Upper Houses, is carried out by virtue of a Royal Writ or Mandate directed to the archbishop of each province, and this mandate is read at the opening of a new Convocation.

The Convocations are the constitutional advisers of the Crown on spiritual matters and the Sovereign desiring their consideration of any question within their purview conveys the request in a document styled Letters of Business. It was in accordance with Letters of Business that early in the present Century

(Continued on page 18)

UNING IN: ¶Thus the prophet Samuel anointed Saul, the first King of Israel, but this anointing took place privately and formally (1 Samuel 9:27, 10:1). ¶Parochial patronage—what would call the right of appointing a rector—is in England

exercised variously for various parishes: some are in the gift of the Crown, others of one of the archbishops, others of the bishop of the diocese, others of one of the colleges of Oxford or Cambridge, others of various individuals.

Confirmation Instruction

EVERY week, every day in fact, someone is confirmed — “sealed” with the “sevenfold gift of the Holy Ghost.” And day by day, week by week, confirmation instruction is being given, somewhere.

To some, this instruction is given individually: the person “desirous of being confirmed” may be unable to come to the regularly scheduled classes or may live at a great distance from the Church — possibly in the country. For such persons private meetings may be arranged.

Most confirmation instruction, however, takes place in classes. These vary in size, from small groups of two or three to groups of ten, fifteen, twenty-five, and sometimes larger still. Every so often it is someone’s proud boast that a class is the largest ever presented to the Bishop from the presenting parish or in the diocesan’s episcopate or in the history of the diocese.

We suppose that it is natural to glory in numbers. Even Holy Scripture does so, when, for example, the author of Revelation speaks of the “hundred and forty and four thousand of all the tribes of the children of Israel,” and then, as if to outdo even that, goes on to describe the “great multitude, which no man could number” that “stood before the throne, and before the Lamb. . . .” But Holy Scripture regards things from the viewpoint of God, before whose eyes “all things are naked and opened.” And numbers in Scripture cease to be mere numbers when set against the overarching omniscience and providence of God, whose concern is for each and every individual soul.

But we often wonder if concern for the individual soul, as well as quality and thoroughness of preparation, is not frequently jeopardized by emphasis on the “biggest confirmation class” in the history of St. Barbara’s-by-the-Beehive, or in Bishop Addinrow’s episcopate, or in the diocese of Nostalgia. To be sure there is no inherent connection between size of class and adequacy of instruction — except that, with unusually large numbers, individual attention may suffer somewhat. But certainly it is possible to present a large class well prepared, as it is equally possible to present a small class with inadequate preparation.

Since it is possible to do either a good or a poor job with any sized class, we think that it is appropriate to set down some of the things that we believe any confirmation instruction should aim to accomplish.

1. A confirmation class should serve as a testing ground for the production of faithful communicants

—communicants who show promise of remaining faithful and loyal to the “bounden duty” incumbent upon Churchpeople as such “to follow Christ, worship God every Sunday in his Church; and to work and pray and give for the spread of his kingdom.”

We believe that most confirmation classes are of insufficient duration to function effectively as such a “testing ground.” Five or six weeks is surely too short a time to give any indication that a person will remain faithful to his religious duties — even as it is too short a time for instruction in the doctrine, discipline, and worship of the Episcopal Church, let alone in the general religious teaching that in our secularized society can never be taken for granted in persons coming into the Church.

INDIVIDUALS vary, parishes vary, and no inflexible rule can be laid down. But we should like to see more weekly confirmation classes of four, six, nine and possibly 12 months’ duration. We realize, of course, that not everything can be taught in confirmation classes; that the period after confirmation ought to be one of increasing growth — indeed the very prayer that accompanies the laying on of the bishop’s hand in Confirmation specifically prays that the person may “daily increase in God’s Holy Spirit more and more, until he come to His everlasting kingdom.” But this growth will be more likely to follow if the preparation has been thorough.

2. Confirmation instruction aims at the production of faithful communicants. During the period of instruction, therefore, it should be absolutely required that members of the class attend public worship in the Episcopal Church every Sunday at the least. Only the weightiest excuses should be accepted. Indeed, here is one reason for requiring a rather long period of instruction: only so can the habit of church-going be formed. Ideally, we think that the preparation should last a year, for how else can one see the Church’s Year, with its feasts and fasts, in actual operation? Confirmation instruction might well begin in the fall and include Advent, Christmas, Epiphany, Pre-Lent, Lent, Eastertide, and Pentecost. Thus it would take the candidates right through that part of the Church Year that is centered upon the mighty acts of redemption, showing them how these realities are acted out in the Liturgy.

Those parishes in which the Eucharist is openly recognized as the principal service of every Lord’s Day are fortunate in this respect; for it is only when the Eucharist is performed each Sunday according

the particular emphasis of that Sunday that the Eucharist is itself properly learned and the orderly progression of the Church's Year thrown into bold relief.

3. The factual and intellectual part of confirmation instruction is supremely important, but it seems to us that it is the part least of all in danger of overemphasis. It must, of course, be adapted to the age and intellectual background of the individual. Thus regarded, it is a big enough subject for a separate editorial.

What does at the present time seem to need more emphasis than it appears generally to receive is the devotional side of confirmation instruction — specific teaching on how to pray, how to read the Bible devotionally, how to meditate. We think that this is the most important and yet the most neglected aspect of preparation for confirmation. Possibly the feeling is that these things may be taken for granted, that they have a way of taking care of themselves.

But they will not necessarily take care of themselves. Prayer is an art. Adults, as well as children, need to be taught how to pray; and those who are dead earnest will gratefully welcome such teaching. Confirmation candidates should know the different kinds of prayer: adoration, thanksgiving, confession of sins, intercession, petition. They should be encouraged to keep a notebook of appropriate prayers for various occasions, to arrange prayers under their several heads, to make a list of intercessions. This will require time, tact, and patience on the part of the pastor — and perhaps he had better begin by checking on his own prayer life. But it is difficult to see how any type of instruction could in the long run be more fruitful.

4. There are other things that people ought to undertake before they are confirmed: they should begin to make a regular pledge to the Church; they might well be asked to engage in some work for the Church — as a way to demonstrate their willingness; in some instances they might attend a quiet day or make a retreat. People are in an unusually receptive frame of mind when they are preparing for Confirmation — so much so that the parson could get them started on lots of things he would like to see them do (such as subscribing to a Church paper) if he used a little imagination in his approach to them.

Whether the confirmation class be made up of three or 60, it is the personal ministry to each and every member that will in the long run count. This

places additional burden on the pastor, but the time and effort will be well spent.

In this, as in so much else, the clergyman will need the help and support of his people. They must understand the importance of thoroughness in the instruction given. They can see to it that the candidates, when they come to Church, will not behold only empty pews. They can make the newcomers feel at home, help them find their places in the Prayer Book, give them something to do in the life of the parish.

So, as the years go by, priest and people, although humbly acknowledging their own unworthiness to be thus used as God's instrument, will watch with joy the growth in holiness of groups of men, women, and children whom they have helped to Confirmation, as they see them Sunday by Sunday take their place as faithful communicants at God's altar.

CPC Sunday

IN these days of the seemingly endless commercial output of the printed word, it is easy to forget the silent, unobtrusive efforts of an organization like the Church Periodical Club that aims to disseminate books and magazines among those millions, at home and abroad, who would otherwise be unable to secure them.

In our issue of April 26th we called attention to the fact that May 3d. (date of the present issue) is Church Periodical Club Sunday. On this day we reiterate the hope of the Club's national office (120 E. 22d St., New York 10, N. Y.) that its work and needs will be presented in all parishes and missions, and that Churchmen generally will respond to those needs.

Bishop Cooper

THAT Churchpeople everywhere will rejoice that Bishop Cooper, Anglican Bishop in Korea, is not only alive but apparently in good health is something of an understatement.

Even though this news is tinged by sadness at the death of the Roman Catholic Bishop Byrne and other missionaries whose names have frequently been coupled with Bishop Cooper's (for all of whom we pray that God may grant unto them rest and peace), yet we have no hesitation in putting Bishop Cooper on the cover of THE LIVING CHURCH and saluting him as the Churchman of the week.

PARISH LIFE

PITTSBURGH

From Inactive to Active

A vestryman of Christ Church, Greensburgh, Pa., had an idea that has not only earned favorable comment in

the parish, but has resulted in active support from previously inactive parishioners.

The idea was a simple white card, about 6"x3 1/4", printed in black, headed with the name and location of the church, and signed "Rector, Wardens, and Vestrymen." The message on the card was this:

"During Lent, Holy Week, and Easter, your wonderful attendance, interest, and loyalty gave our church a warmth that has blessed us all. We sincerely thank you all."

The Rev. Dr. Clifford L. Stanley of Virginia Theological Seminary conducted a teaching mission in the parish during Holy Week.

Eastern Orthodox



Peter Jay Studio

By Alice H. Gregg¹

AFTER reading a great deal about the Eastern Orthodox Church, as it is found in the United States, the United Kingdom, and Western Europe, I decided to write about Orthodoxy as I had experienced it in Shanghai, and to do so from the point of view of religious education. For not until I had gone to many Orthodox services did I begin to understand and appreciate the full significance of Orthodox principles and practice of Christian nurture.

While the vast majority of Russians who left their country after the revolution of 1917 poured into Western Europe, many others — by the tens of thousands — came across Siberia to settle in Manchuria, Korea, China, Japan, and other lands to the south. These, like those who went westward, brought their churches with them. Many of these congregations were, and still remain, poor, unable to build, and forced to adapt some building to their needs as best they can.

One of the most striking features of Orthodox worship among the Russian exiles in Shanghai — at least this

writer, whose vocation has been Christian education — was the joyous participation of small children brought by their parents.

"They are so completely at home," I whispered to my guide.

"Of course — they are at home," she answered.

Her own parents, I learned, were not devout, and her first attendance at church she owed to a servant.

"I loved it from the first time," she said. This was in Russia, when she was a small child. At 12, her family joined the procession of exiles who crossed Siberia to settle in various parts of the Orient after the revolution of 1917.

Another woman, British and Anglican by marriage, spoke of her own upbringing in the Orthodox Church as a tender memory.

"Any child brought up in the Orthodox Church must love it, I think. It is a Church with a beautiful attitude toward children."

ALL FEEL AT HOME

From my limited experience in the several Orthodox churches in Shanghai, it is, indeed, a Church with a beautiful attitude toward children. It is also a Church to which children like to go. In

its appointments, all ages, all kinds and sorts, feel at home.

Children love to be with their parents and other adults, but in the Episcopal Church, for the most part, children are not glad to go to the house of the Lord. Babies cry, toddlers are restless even the older children squirm. Adults wish them elsewhere, and, in all well-to-do churches, see that they are elsewhere. But how entirely different it is in the Orthodox Church. In an atmosphere of beauty and music, even the small ones lie relaxed and quiet in their parents' arms. There is no problem of holding young married people, either, when they may bring their little ones to Communion on any Sunday until the child is seven. From this time on, he will only receive Communion after very special preparation, as do the adults.

Since among Anglicans and Roman Catholics the Lord's Supper, or Holy Communion, or Mass, is only partaken after the individual is initiated into full membership in some particular branch of the Holy Catholic Church, it is very surprising for Western Christians to see infants receive the Holy Sacrament. This custom is fundamental in the Orthodox Church. Only in Eastern Christendom are infants admitted to full membership through baptism and confirmation² administered at the same time, as the rite of Christian initiation.

The attitude of the Orthodox Church toward the child, and the child's attitude toward the Church, both stem from the nature of Orthodoxy itself. For the genius of the Orthodox Church is its objective approach. Men and women are urged to leave their hopes and fears for a time, and join in the worship of heaven. Christian doctrines are mighty realities. "That God is great and man is little is everywhere and at all times insisted upon in Eastern prayers and services. Man must sink his own hopes and fears in something greater and grander."* Typical of this attitude is one of the hymns (197) in *The Hymnal 1940* — which is an adaptation of part of the Liturgy of St. James:

"Let all mortal flesh keep silence,
and with fear and trembling stand;
Ponder nothing earthly-minded,

*J. G. Cole, *Mother of All Churches* p. 193
New York: Gorham, 1910.

TUNING IN: Miss Gregg, now living in Florence, S. C., was from 1916-1950 a Church worker in the missionary district of Anking. A specialist in religious education, she holds the degree of Ph.D. from Columbia University. **Confirmation** (called

"chrisma," "anointing") is among the Eastern Orthodox administered, as part of the rite of Holy Baptism, by the priest, who, however, uses oil consecrated by a bishop. The conferring of baptism and confirmation together follows ancient practice.

and Children

for with blessing in his hand
Christ our God to earth descendeth,
our full homage to demand."

Two "MOMENTS"

It is not easy to describe Orthodox worship to one who has not experienced it as it would not be easy to describe a blind person the beauty of butterflies hovering over flowering meadows. Orthodox Churches the altar, of course, is central, but it is placed behind the iconostasis. This latter is a screen rising toward the ceiling and extending the width of the building. It is adorned with icons, or sacred pictures of sacred persons, with lights burning before some of these. In the iconostasis are three doors: the Holy Doors (sometimes so called the "Royal Doors"), which are in the center, directly in front of the altar; the deacon's door (right, from congregation's position); and the server's door (left).

There are two great "moments" or high points in the Liturgy. The first is when the book of the Gospels is carried in solemn procession into the church. The second is when the bread and the wine are likewise carried, solemnly and with the accompaniment of singing, from behind the server's door up through the Holy Doors to the altar. These two turning points, known respectively as the Little Entrance and the Great Entrance, correspond, roughly, to our Gospel procession and to our Offertory.

There was, I discovered, a real beauty and holiness in Orthodox churches. Beauty of architecture, of art, of music, and of devotion, were all blended. The choir was invisible (in an overhead gallery), but music flooded the building. A drama was in process, the Drama of Salvation, and every worshiper was a participant. There were no pews because the worship of the High and Holy One involves standing or kneeling, but there were mats against the wall for the aged or any others who needed them. The sense of freedom was amazing. The sense of belonging, of at-homeness, on the part of the worshipers, even of the small children, was striking.



RNS

The degree of participation by each one was impressive. There was constant movement, for there was scarcely a moment when a worshiper was not arriving, but there was never irreverence or confusion. Each one on arrival kisses the icon[†] (sacred picture) on the central stand which marks the day of the Church Year. (On Transfiguration Day, the picture would be of the Transfiguration.) Next, he lights his candle, or candles—"to bespeak his burning heart," my friend who accompanied me whispered.

These preliminaries finished, he would then find his place in the throng of worshipers.

There are interests that divide us: intellectuals from non-intellectuals, educated from non-educated, old from young, rich from poor. Churches which place the main emphasis on the sermon can scarcely avoid such divisions. But in the Orthodox churches I attended were to be found all economic and educational levels, all ages. The things which divide are mainly intellectual: lectures, sermons, forums, long prayers, whether extemporaneous or read. The things which unite are the esthetic: both adult and child may stand spellbound before some mighty work of nature, or before great art, or in an atmosphere of music.

The beginning and ending of a service in these churches were never strictly by the clock. Sometimes it began before 10,

and sometimes after. Sometimes it ended at 11:30, and sometimes much nearer noon. The attendance of choir members seemed to have much to do with the length of the service. My Orthodox friend explained why the service was unusually long on one occasion: several of their "artist" members (professional singers) were present, and Fr. Victor, choir director, went all out. The Deacon, too, explained: "When the music is good, never mind how long the service."

Practically no small children are present at the opening of the service, but by 10:30 or 10:40 they begin to arrive. Two little girls, aged four and six, come with their father, who buys candles for himself and for them. But first, he takes them to the central stand where he lifts each one up to see the icon (for that particular Sunday) and kiss it. After this, he lifts each one that she may light and place her candle herself. When they take their places among the worshipers, they stand, one on each side of their father. How seriously and happily they try to do what their father does. When at some point he bows reverently, and makes the sign of the cross, they, too, do the same. They don't understand, but to them their father does, and it is very important. Here is another father, his 18 months' son in his arms. He lights and places his own candle, and then puts the baby's candle in the baby's hand, and guides its lighting and placement.

Finally, the great moment for which they have come is at hand. The line of communicants forms as the priest comes through the Holy Doors with the holy gifts. These are in a cup, the Bread and the Wine together, and are administered with a spoon. The deacon holds a scarf beneath the child's chin as the accompanying adult lifts the child. Children over three receive with their arms folded across their breasts, and upon reception, kiss the cup. For younger children, the adult kisses the cup. Sometimes, the line of communicants would be entirely small children; at other times, adults also were in the line.

The service moves on to its close, with thanksgiving and other parts of the post-communion ritual. Then the priest emerges from one of the side doors, and stands on the chancel steps to give his sermon. Parents and children have left, and the remainder of the congregation moves to the center of the church, assembling closely around the preacher. When the sermon is ended, and the bene-

The Eastern Orthodox have a way with children — a way to interest them in worship, simply by letting them take their part in the Liturgy.

UNING IN: †Icons (Greek, "eikon," "image," "copy") are representations of our Lord and the saints, in picture form or in relief, but never in sculpture. This is in accord with the traditional Eastern Orthodox aversion to the use of "statues"

for devotional purposes. †Picture on page 16 is of Divine Liturgy celebrated during National Convention of the Federated Russian Orthodox Clubs. Picture on this page shows Ukrainian Orthodox child reverencing the book.

dition is pronounced, again, a line forms as each one passes by the priest to kiss the cross he holds, or some other sacred object.

All of this is but the application of certain basic principles of Christian nurture held by the Orthodox:

First, there is the attitude that the child is to be grafted at once into the Body of the Church. Born to Orthodox parents, membership in the Orthodox Church is open to him by right of birth. In consequence of this belief, the infant is baptized and confirmed in the first weeks of his life, and is taken to the Church for his first Communion at six weeks.

This view has been scornfully labeled belief in indoctrination. The modern liberal would advise letting the child grow up outside the Church in order that he may decide for himself when he is mature. But what family would send its children at birth to an orphanage until the said children were old enough to decide whether or not they would pledge love and loyalty to the family in which they were born? Or, what nation would send its potential citizens away to a neutral spot until they came of an age to decide under which type of government they preferred to live?

Second, nothing is taught the child that is "childish," and so to be discarded when he reaches maturity.

One Orthodox writer says:

"The traditional family training in prayer life also begins with the training in certain devout gestures. Each baby wears its baptismal cross around its neck, has an icon placed over its cot, is taught to make the sign of the cross, to kiss the icon. As the child grows in understanding these gestures are not discarded as a 'child's religion,' but are simply filled with a deeper meaning."[†]

The psychology here is in thorough accord with the child's physical, mental, and emotional development. The baby shows his love for his parents through gestures long before he can say "I love you," or before he can say the Fourth Commandment.

Thirdly, this Church takes the stand that the Church and the home are the institutions responsible for the child's Christian nurture, and not the school, which, with the coming of industrialism, has become a tool of the state. The government's control of education is a 19th-century phenomenon, made necessary by the industrial revolution. When the world was agricultural, education was sponsored by religious organizations in order that their members might be able to read the Bible, or the Koran, or the Confucian Classics, or whatever were the sacred writings of the group. An agricultural order does not require universal

literacy, but in an industrial society, literacy is indispensable. An illiterate cannot handle machines. We do not need to be reminded that warfare today is mechanized.

Fourth, the Orthodox Church employs the best character training principle known to psychologists and educators today: the principle of participation. The finest character and citizenship training in our country is generally accepted to be the 4-H Club used in rural communities. In this program, boys and girls are not preparing for citizenship in the future, but are participating in citizenship activities along with adults. Similarly, the acolytes in our churches are participating in corporate worship. Participation in worthwhile activities, either with adults or other children, is the soundest of educational principles. Mrs. Koulomzine says: "We teach our children what we believe, we live in our church together with them."

This is sound educational doctrine. In any case, the greater part of learning is absorbed from the environment. Children absorb atmosphere as a sponge absorbs water. And when they participate with their parents, and molding ideas come in association with those who love them best, there is an emotional overtone such as can never be given in parish house "classes" for nursery age or kindergarten children.

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

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Church and State

(Continued from page 13)

the Convocations embarked on the revision of the 1662 Prayer Book.

There is a widespread impression that the practice of the Sovereign in attending the public worship of the Presbyterian Church of Scotland, when resident at Balmoral Castle in Scotland has a constitutional basis. It is true that the Established Church of Scotland stands in a special constitutional relationship to the British Throne, inasmuch as the Sovereign is the Protector of the Church and is represented by the Lord High Commissioner at the annual General Assembly of that Church. But as the Archbishop of Canterbury recently pointed out in the National Assembly of the Church of England, the Queen is not a member of the Church of Scotland. The confusion has arisen through an innovation by Queen Victoria who when staying in Scotland, began attending with the Prince Consort (a Lutheran) the Sunday morning worship of Craighie kirk. They both found it much to their liking. In 1873 the Queen went so far as to make her communion in the Scotch Church, a practice which King Edward VII firmly discountenanced though he continued, as have his successors, to attend Presbyterian worship in Scotland.

In England it is the duty of the Priests in Ordinary to recite the daily offices and celebrate the sacraments, a duty which they share with one or other of the domestic chaplains at Buckingham Palace, Windsor, and Sandringham. To the chaplains to the Queen—some thirty in number, unpaid—belongs the privilege of taking preaching turns in one or other of the chapels royal. The head of the Ecclesiastical Household is styled Clerk of the Closet, a title which indicates his function as a confessor. The office is at present held by the Bishop of Norwich, Dr. Percy Herbert. The Lord High Almoner (the Bishop of St. Albans) is not a member of the Ecclesiastical Household but an officer of the Royal Almonry.

The Queen's attachment to her religious duties was strikingly shown recently on the occasion of her going to Scotland for the wedding of the Earl of Dalkeith. The ceremony (on a Saturday) involved Her Majesty in two night journeys by train on successive nights. She reached Sandringham on her return between nine and ten on Sunday morning, but at 11 o'clock was in her place in Sandringham parish church.

The relation of the Queen to the Church is ever kept in mind by the prayers which are offered for her daily at Matins and Evensong, the Holy Eucharist, and the Litany. For such prayers there is precedent stretching back a thousand years in English liturgical usage.

[†]Sophie Koulomzine, "Religious Education in the Orthodox Church," *World Christian Education*, IV, 1, First Quarter, 1949.

LOS ANGELES — One of the greatest diocesan fund drives in the history of the Episcopal Church and the first ever launched by the Los Angeles diocese got under way with a day-long convention at St. Paul's Cathedral, Los Angeles. More than 1,200 clergy and laymen gathered to hear the reasons why churchpeople in eight Southern California counties should raise \$1,130,000 in two months. Bishop Bloy of Los Angeles said the money will be used to expand Church work in this rapidly growing metropolitan area.

Chester A. Rude, general chairman of the drive, indicated that the future of the Church in Southern California is directly related to the success of the campaign. The funds will be used specifically to support missionary expansion of institutions, to finance social service institutions, pay for conferences and youth camps, and further Christian education.

At a dinner climaxing the rally, Municipal Court Judge Roger Alton Pfaff, chairman of the Presiding Bishop's Committee on Laymen's Work for the diocese, called on the 80,000 members to make a per capita contribution of \$20 to the drive.

Edmond L. dePatie, general manager of Warner Bros. studios, said that "in a world in which atheistic Communism is leading by leaps and bounds neither force of arms nor diplomacy can stop it, only the spread of Christian teachings can do the job."

OREGON — Strict observance of the canons concerning remarriage of divorced persons was asked of diocesan clergy and laity by Bishop Dagwell of Oregon in his address to the recent convention. He exhorted his clergy to give more thorough and definite instruction to the youth of the Church concerning the obligations of marriage.

A resolution of censure of the combined Presbyterian-Episcopal congregation at Indian Hill, diocese of Southern Ohio, characterizing the act as a violation of canon law and a departure from the spirit of the Book of Common Prayer, was adopted by a vote of 76 to 40.

Convention passed, by a small majority, the first reading of an amendment to the constitution of the diocese which will deprive all deacons of the right to a vote in convention. The amendment must be passed by the next convention before it becomes effective.

A resolution was also passed appointing a committee, consisting of the bishop, the chancellor, and the board of examining chaplains, to study the status of the perpetual diaconate with regard to the right to vote in convention. Men ordained under Canon 34, sec. 10 of the General Convention may not be seated in the 1953 convention of the diocese of Oregon until the report of the committee is received and acted upon.

Convention admitted All Saints', Hillsboro; Christ Church, Oswego; St. Martin's, Lebanon; and St. Barnabas', Portland to parish status. St. Matthias', Cave Junction; St. David's, Drain; and St. Francis', Sweet Home, were admitted as organized missions in union with the convention.

An administrative budget of \$28,970 and a missionary budget of \$86,109 were adopted by the convention.

Newly elected to the Standing Committee: clerical, B. Kelter; lay, H. P. Vermilye, D. K. Brooks. Diocesan Council: clerical, G. R. Turney; lay, D. W. Polivka, B. F. Young, H. E. Malarkey.

GEORGIA — That no electioneering should mar the election of a bishop in Georgia next year was the evident desire of delegates to the recent diocesan convention.

Bishop Barnwell notified the convention that he will resign in September, 1954, when he becomes 72 years old, and that his successor is to be elected at the regular convention a year hence.

Convention adopted a resolution which sets up a committee of four priests and four laymen to receive the names of possible candidates through next March, and to gather information about such men and give it to diocesan clergy and secretaries of vestries at least two weeks before convention. The resolution also specifies that nominations shall be made in writing at convention, no nominating

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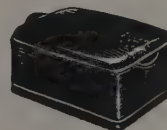
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DIOCESAN

speeches shall be made, and balloting shall follow immediately upon a celebration of Holy Communion.

SEWANESE

In his address to convention Bishop Barnwell spoke of the action of the board of trustees of the University of the South declaring admission of Negroes to the School of Theology inadvisable. "Much has been said about the situation being a hypothetical one as no Negro has applied. This is no longer true. I have a fine young Negro, the son of a successful physician, who is graduating from Lincoln University this June who wishes to make application for entrance."

During a business session of convention two resolutions on the subject of Sewanee and Negroes were tabled.

The 1954 missionary budget was presented in detail to a joint session of convention and auxiliary. It is the largest in diocesan history, and provides for considerable advance work.

St. Alban's Parish, Fleming Heights, Augusta, was admitted to convention. A year ago there was a Sunday school meeting in a public school building; last September a priest moved in—the Rev. Wm. C. Baxter; since the first of the year the congregation has been self-supporting; and on Easter Day 24 adults were baptized at the first service in a new church.

ELECTIONS. Treasurer, Hugh Hill. Standing Committee, Rev. T. Porter Ball, Lewis Leach. Executive Council, Rev. Wm. S. Brace, Rev. John L. Jenkins, Brooke Thompson, James Hawkins. Provincial Synod delegates, Rev. Messrs. Ernest Risley, Mark Waldo, G. H. Cauton, R. E. H. Peebles, Charles Schilling, P. H. Sloan; Messrs. Marion Johnston, Osborne Morgan, Lee Mingleddorf, H. H. Kammerer, Samuel Varnedoe and J. A. Setze.

NORTH TEXAS — A recommendation of advice to the board of trustees of the University of the South, passed at the recent convocation of the missionary district of North Texas, urged that the trustees "support a resolution stating positively that there be no qualification on basis of race to the admission of students to the School of Theology." The convocation, which met in Lubbock, reaffirmed its continuing support of the board of trustees and the vice-chancellor of the university.

At a meeting of laymen, a committee was set up to implement the raising of a half million dollars to endow the district. The district hopes to be able to become a diocese before the next General Convention in 1955.

St. Mark's, Plainville, was admitted as a parish. New missions include St. Luke's, Levelland, and the Good Shepherd, Brownfield.

Executive committee: Rev. Messrs. Henry Seaman, Paul Hebbberger; Messrs. Beaumont Stinett, R. C. Tucker.

EDUCATIONA

SEMINARIANS

The CDSP Times

Appointment of new staff members map fall plans for the C.D.S.P. Tim. monthly news publication of the Church Divinity School of the Pacific which mailed regularly to 1,200 parishes, is missions of the Episcopal Church, is announced by Dean Sherman E. Johnson.

Begun as an experiment in the spring of 1952, the *Times* goes into its 11th edition with the May issue. It is received by a wide cross-section of individuals in the Church representing both clergy and laity. Malcolm Boyd, midler student from the diocese of Los Angeles, was appointed by Dean Johnson as chairman of a new public relations committee last year and the publication of the *Times* was named as the committee's primary objective. Seminarian Richard Byfield and Stuart Fitch (who was recently ordained to the diaconate in the Diocese of Utah), both ex-newspapermen, joined him on the committee and two other students, Richmond Hutchins and Frederick Ellis, accepted assignments on the paper.

Four of the original five staff members will graduate from C.D.S.P. this June. Mr. Boyd remains for his senior year in the seminary and will continue as chairman of the all-student committee. New members of the 1953-54 staff just appointed are John Keester, who will be assistant chairman; William Swift, and James Brock.

The *Times* carries stories about all aspects of seminary life. A series of guest articles was launched recently with contribution by Bishop Bayne, Jr., entitled "The Growing Interest in Thing Liturgical." Massey Shepherd has contributed for the May issue an article written in Rome, entitled "The Tomb of St. Peter." C.D.S.P. faculty members are asked to write guest book reviews.

In addition to publishing the *Times* the public relations committee releases news stories and news-pictures about significant seminary developments and happenings to Church publications. A more general type of news story is released periodically to each daily newspaper in the eighth province. At graduation, a news story about each graduate is sent to his hometown papers. Last fall, the public relations committee prepared a special edition of the *Times* (1,500 copies) for distribution at the triennial General Convention in Boston. The committee takes an active part in assisting various seminary activities. Examples: promoting a new series of weekly religious-film showings at C.D.S.P., promoting a benefit concert for "The Builders" unit-giving drive.

DEATHS

*rest eternal grant unto them, O Lord,
and let light perpetual shine upon them."*

Isaac Leonard Kitts, Priest

The Rev. Isaac Leonard Kitts, assistant chaplain of the Culver Military Academy, Culver, Ind., died at his home during the academy on April 1st after several months illness. Fr. Kitts was born January 15th, 1896, in Oswego, N. Y. He was educated at St. Stephen's Preparatory School and St. Stephen's College, New York.

He served in World Wars I and II and between those two conflicts Colonel Kitts became one of the best known military officers in the country. As a distinguished horseman, he represented America in the U. S. Olympics Cavalry team. Colonel Kitts was the holder of the Legion of Merit Victory Medal, numerous decorations, and the "Clouded Banner" Medal—the highest award the Chinese give foreigners. At the Culver Military Academy he was the head of the Department of Horsemanship and in charge of the polo team and Black Horse Troop.

In 1939 Colonel Kitts was ordained a priest by Bishop Fenner of Kansas for Oklahoma and in 1942 he was ordained priest by the late Bishop Campbell Gray of Northern Indiana. Since 1948 Fr. Kitts had devoted his life at Culver to the exercise of his priesthood (given without honorariums of any kind) and teaching horsemanship. As the diocesan chaplain to Episcopalians there he had an enormous spiritual influence among the faculty and the corps of cadets.

Fr. Kitts is survived by his wife Marion (Ruprecht) Kitts and three sons.

Percy T. Olton, Priest

The Rev. Percy T. Olton, priest in charge of St. John's Church, Chester, Pa., died in a Richmond hospital on February 19th. He had been ill only a short time.

Mr. Olton's son, the Rev. Robert M. Olton, is rector of All Saints' Church, Richmond.

Burial was in the cemetery at Chester. Mr. Olton had been in charge of St. John's since 1948.

G. Freeland Peter, Priest

The Rev. Dr. George Freeland Peter, former rector of St. James' Church, Richmond, Va., died February 23d at Cobham Park, Albemarle County, Va. Dr. Peter was born in Georgetown, S. C., June 12, 1875, the son of the late Armistead Peter and Mrs. Martha Justis Kennon Peter. A descendant of the Custis and Lee families of Virginia, he was a great-great-great-grandson of

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DEATHS

Martha Custis Washington, wife of George Washington, and a cousin of Robert E. Lee. He was also a descendant of Lord Baltimore.

In 1916 he married Lulie Whitlock Nolting, who survives him.

His first ministry was as rector of St. Mark's Church, Washington, D. C., and later he was associate rector of Epiphany Church in that city.

He came from St. Matthew's Church, Wheeling, W. Va., to St. James', Richmond, serving that congregation from 1915 to 1928. He left Richmond to become a canon of Washington Cathedral.

His last ministry prior to his retirement was as priest-in-charge of Christ Church, in Georgetown.

Surviving, besides his wife, are a son, George Freeland Peter, Jr., and a stepdaughter, Miss Elizabeth Nolting.

Gano Dunn

Gano Dunn died on April 10th, at the age of 82, after a brief illness in University Hospital, New York. Funeral services were held in Grace Church on April 13th. Bishop Donegan and the Rev. Dr. Louis W. Pitts officiated.

After working his way through City College, Gano Dunn went to Columbia and received a degree in electrical engineering—one of the first such degrees to be given in the United States.

Mr. Dunn joined the G. White Engineering Corporation in 1911. He became vice president of the corporation, and two years later, became president, which office he held for the remainder of his life.

He directed many important projects in his particular field. Among them was the U. S. Naval Oil Base at Pearl Harbor, the steam plant at Muscle Shoals, the Government Aviation Station at Langley Field, Va., a natural-gas pipe line in California, and several large irrigation and power dams in Chile.

Mr. Dunn received many honors. These included the Thomas A. Edison Medal of the American Institute of Electrical Engineers, the Eggleston Medal of Columbia University, the Hoover Medal of the National Engineering Societies, the Peter Cooper Medal of the Cooper Union, of which he was a trustee, and the Modern Pioneer Award of the NAM.

He was one of the most distinguished and devoted members of the Church in the diocese of New York. A member of Grace Church, he served the parish well in many ways. He was a trustee of the Cathedral of St. John the Divine for more than one term.

Mr. Dunn is survived by two brothers, Cleveland A. Dunn of Scarsdale, N. Y., and Harris A. Dunn of New York. His wife, the former Julia Gardiner Gayley, died in 1937.

CHANGES

Appointments Accepted

The Rev. Dr. E. Tanner Brown, retired priest of the diocese of California, expects to arrive Hawaii on May 21st with Mrs. Brown. The Rev. Dr. Brown will have charge of services at John's Church, Kalaheo, T. H., during the three months' leave of the Rev. William Grosh, vicar.

The Rev. Richard T. S. Brown, formerly vicar of St. Augustine's Church, Detroit, is now vicar of St. Gerald's Church, Harrisburg, Pa. Address: 18 Herr St.

The Rev. Robert G. Field, formerly in charge of Christ Church, Pottersville, N. Y., will on May 1st become rector of St. Luke's Church, Mechanicville, N. Y.

The Rev. H. Vernon Harris, formerly rector of St. Luke's in the Mountains, La Crescenta, Calif. is now rector of St. Mary's Church, Laguna Beach, Calif.

The Rev. Elmer A. Keiser, formerly of St. Luke's Church, Mount Joy, Pa., is now rector of St. Paul's Church, Bloomsburg, Pa. Address: 1 E. Main St.

The Rev. Roger Strem, formerly curate of St. Cross' Church, Hermosa Beach, in charge of a parochial mission at El Segundo, is now curate of St. James' Church, Los Angeles. He will also assist as chaplain at the Episcopal Hospital the Good Samaritan, Los Angeles.

Also assisting the rector of St. James', the Rev. L. I. Curtis, will be a new youth director, Robert Burger, who will graduate in June from the Church Divinity School of the Pacific.

Armed Forces

The Rev. John Benton, Jr., first rector of the new parish of St. Michael's, Orlando, Fla., is now an Army Chaplain. Address c/o Bishop of South Florida, 228 E. Central Ave., Orlando, Fla.

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Changes of Address

Rev. Dr. Edward T. Demby, Retired Bishop of Arkansas, may again be addressed at 10519 Englewood Ave., Cleveland 8. Demby spent the winter in the diocese of Florida, where he confirmed several classes and a number of addresses on evangelism, higher education, and the role of young people in America.

heretofore addressed to 509 Scott St., Little Rock, for the Rt. Rev. Dr. R. Bland Mitchell, Bishop of Arkansas, and for Mrs. Walter G. Mead, the Arkansas Churchman, the diocesan secretary, and Sewanee-All Saints' Foundation, Inc., now be addressed to Cathedral House, 800 Seventeenth St., Little Rock, Ark.

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The Rev. Geoffrey C. Hinshelwood, retired priest of the diocese of California, formerly addressed in Hayward, Calif., and in San Lorenzo, Calif., may now be addressed for all purposes at 18797 Crest Ave., Castro Valley, Calif.

The Rev. E. Bolling Robertson, who has been attending Union Theological Seminary, will return to Liberia in June. Now addressed at Apt. 10B, 417 Riverside Dr., New York 25; address after June: St. John's School, Robertsport, Liberia, West Africa.

Ordinations Priests

Arkansas: The Rev. Richard Henry Vanaman, who is in charge of St. Alban's, Stuttgart, Ark., and St. Peter's, Tollville, was ordained priest on April 18th by Bishop Mitchell of Arkansas at St. Peter's Church. Presenters, the Rev. T. P. Devlin; preacher, the Rev. Sheldon Davis. Address: Box 438, S. Anna St., Stuttgart.

Long Island: The Rev. Edward Scipio Brightman was ordained priest on April 11th by Bishop DeWolfe of Long Island at the Cathedral of the Incarnation, Garden City, L. I., N. Y. Presenter, the Rev. J. M. Coleman; preacher, the Rev. A. E. Greanoff. To serve in the diocese of Western Massachusetts.

Deacons

Long Island: Several men were ordained to the diaconate on April 11th by Bishop DeWolfe of Long Island at the Cathedral of the Incarnation, Garden City. Preacher was the Rev. A. E. Greanoff. Among those ordained:

Stephen J. Dibble, presented by Canon Milton Good; to work in the diocese of Los Angeles.

Richard H. Frye, presented by the Rev. R. Y. Condit; to be curate of St. Gabriel's Church, Hollis, L. I. Address: 196-10 Woodhull Ave., Hollis 7, N. Y.

Edmond T. P. Mullen, presented by the Rev. Baxter Norris.

Alexander D. Nicholl, Jr., presented by the Rev. D. L. Maclean; to be curate of St. George's Church, Flushing, Address: 185-32 Thirty-Eighth Ave., Flushing, L. I., N. Y.

Edmond W. Olfers, Jr., presented by the Rev. G. R. Tiebel; to be in charge of the Church of St. Boniface, Lindenhurst. Address: 680 S. Wellwood Ave., Lindenhurst, L. I., N. Y.

John Morgan Scott and John Philip Talmage, both presented by Canon Good.

Nebraska: Alan Philip Smith was ordained deacon on April 8th by Bishop Brinker of Nebraska at St. Mark's Pro-Cathedral, Hastings, Nebr. Presenter, Dean W. E. Post; preacher, the Rev. C. E. Whitney. To be in charge of Emmanuel Church, Fairbury, Nebr. Address: 709 G St.

Other Appointments

Mrs. Gertrude Hook Fariss, director of St. Helen's Hall junior college from 1932 to 1947, will return as head of the hall in September. Miss Jane Allen Saxton, headmistress, and Miss Lois R. Robison, associate headmistress, have resigned, effective July 1st.

The trustees for the Virginia Theological Seminary have established a plan of rotation among the faculty for sabbatical leave in the order of seniority.

The Rev. Dr. Robert O. Kevin, professor of Old Testament, will be on leave from June 1st through the first semester of the 1953-54 session.

The Rev. Dr. Albert T. Mollegen, professor of New Testament, will be on leave during the second semester, until September, 1954.

The Rev. William A. Clebsch, instructor in Church history, has been granted a leave of absence from VTS for one year beginning September 1st. He will do post-graduate work at Union Theological Seminary.

The following have received temporary appointment to assist the faculty of the Virginia Theological Seminary during the absence of those on leave:

The Rev. Robert L. Hicks, now associate professor of Old Testament language and interpretation of the School of Theology in Sewanee, for one-year term beginning September 1st.

Dr. Trice Thompson, on leave from Union Seminary in Richmond, to assist in the department of Church history during the second semester of the coming year.

CLASSIFIED

MUSIC

MUSIC OF THE Episcopal Liturgy in English recorded under auspices of Joint Commission on Church Music at General Theological Seminary (N. Y.). Choir directed by Ray F. Brown and Harold W. Gilbert. CONTENTS: The Holy Communion, Evening Prayer, Morning Prayer, and Marbecke Communion Service. 1-12" Long Playing (33½ rpm) record. Price \$5.45 postpaid east of the Mississippi; west of the Mississippi please add 50c for postage and insurance. Safe Delivery Guaranteed; no C.O.D.'s please. H. Royer Smith Co., 10th & Walnut Sts., Philadelphia 7, Pa.

MUSICAL INSTRUCTION

CHOIRMASTERS, ORGANISTS—The Organ Institute will conduct a Choral School at Andover July 27—August 16. Faculty: Olaf Christiansen, Arthur Howes, Ifor Jones, Ernest White. For choral conductors; less intensive curriculum for choral enthusiasts. Also master classes in organ with E. Power Biggs, Catherine Crozier, Arthur Howes, Robert Noehren, Ernest White; individual lessons. Organ session at Tacoma June 29—July 18, with Arthur Howes, Carl Weinrich, Ernest White. Information: Organ Institute, Andover, Mass.

POSITIONS OFFERED

A SMALL CHURCH SCHOOL for girls in the far south is in need of an art teacher. Reply Box A-853, The Living Church, Milwaukee 2, Wis.

PRIEST SUPPLY July and August over Labor Day weekend. Use of Rectory and \$75.00 a month. Forty minutes from New York. Reply: Rev. Harold G. Willis, Saint Mark's Church, West Orange, New Jersey.

POSITIONS WANTED

PRIEST available July-Sept., East. One or all. Reply Box H-868, The Living Church, Milwaukee 2, Wis.

MARRIED PRIEST, retired, seeks summer locum tenency with use of Rectory. Reply Box C-869, The Living Church, Milwaukee 2, Wis.

PRIEST, M.A. degree, married, middleage, desires parish or missions. Correspondence invited. Reply Box F-870, The Living Church, Milwaukee 2, Wis.

PRIEST, not too Catholic, desires larger parish. Married, varied experience. Reply Box S-871, The Living Church, Milwaukee 2, Wis.

ORGANIST-CHOIR DIRECTOR available. Highly trained. Experienced with mixed choirs. Experienced and interested in serious junior choir program. Organ recitalist. Excellent references. Reply Box G-872, The Living Church, Milwaukee 2, Wis.

WANTED: Resident position in Children's Home or Church for a Double Entry Bookkeeper or General Clerical Worker. Qualified to give religious teaching if desired. Middle Atlantic or New England. Single, female, age 43, thoroughly experienced. Excellent references. Reply Box H-873, The Living Church, Milwaukee 2, Wis.

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MP 8:30 & Ev 5:30 Daily
C Sat 4:30 & 7:30 & by appt

SAN FRANCISCO, CALIF.

ADVENT OF CHRIST THE KING
Rev. Weston H. Gillett, 261 Fell St. nr. Gough.
Rev. Francis Kane McNaul, Jr.
Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily
7:30 ex Sat; Fri Sat & HD 9:30; 9 MP, 5:30 Ev;
1st Fri HH 8; C Sat 4:30 & 7:30 & by appt

ST. FRANCIS San Fernando Way
Rev. Edward M. Pennell, Jr.
Sun 8, 9:30 & 11; HC Wed 7:15; HD & Thurs 9:15

DENVER, COLO.

ST. ANDREW'S Rev. Gordon L. Graser, v
2015 Glenarm Place
Sun Masses 8, 11; Daily Masses 7:30 ex Mon 10;
Thurs 7; C Sat 5-6
Three blocks from Cosmopolitan Hotel.

STAMFORD, CONN.

ST. ANDREW'S Rev. Percy Major Binington
Washington Ave.
Sun HC 8, Fam Serv 9:30, 11 (Sol); Wed 8, HD &
Fri 9; C Sat 5-6

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8; Mass
daily ex Sat 7, Sat 12; Prayer Book days 7 & 12
Noon; C Sat 5-6

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 7:30, 9, 11 & 6:30; Daily 7:30 & 5:45;
Thurs & HD 10; C Sat 7-8

CHICAGO, ILL.

ST. BARTHOLOMEW'S Rev. John M. Young, Jr., r
6720 Stewart Avenue
Sun 7:30, 9, 11 HC; Others posted

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun Eu 7:30, 9, 11; Ch S 9; Weekdays Eu 7, 10;
Also Wed 6:15; Also Fri (Requiem) 7:30; MP
9:45; 1st Fri HH and B 8:15; C Sat 4:30-5:30;
7:30-8:30 and by appt

LEXINGTON, KY.

KENTUCKY THEOLOGICAL SEMINARY
Chapel Services: Good Shepherd: Main St. & Bell Ct.
MP 7:30 & Ev 5 Daily; HC Tues 7:45 & Thurs 10

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. R. W. Seaman, c;
Rev. P. E. Leatherbury, c
Sun 7:30, 9:30, 11 & daily

BOSTON, MASS.

ALL SAINTS' (Ashmont Station) Dorchester
Rev. Sewall Emerson, r; Rev. Donald L. Davis
Sun 7:30, 9, 11 (Sol), EP & B 5; HC daily 7;
Wed & HD 10; EP 5:45; C Sat 5-6, 8-9

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by states. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7:30, 10:30; Mon & Wed 10; Tues &
Fri 7; Thurs & Sat 9; C Sat 1-3 & by appt

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 11 S, 11 MP; HC Tues 7, Wed 10:30

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 7:30, 8, 9 HC; 9:30 Fam HC, Addr & Ch S 11
MP, HC & Ser, 4 EP & Ser. Daily 7:30, 8 HC; Mat
& Ev, 8:30 & 5 (Choir ex Mon). HD 8:45 HC HC;
Wed 10 HC

ST. BARTHOLOMEW'S Rev. Anson P. Stokes, Jr., r
Park Avenue and 51st Street
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service & Ser,
4 Ev, Special Music; Weekday HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Fri 12:10; Church open daily for prayer

CALVARY Rev. G. C. Backhurst
4th Ave. at 21st St.
Sun HC 8, 9:30 Family, 11 MP; Thurs HC & Int 12

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Cho Evensong Mon to Sat 6

HEAVENLY REST Rev. John Ellis Large, D.D.
5th Ave. at 90th Street
Sun: HC 8 & 9:30, Morning Service & Ser 11;
Thurs, and HD HC 12; Wed Healing Service 12

ST. IGNATIUS' 87th St. & West End Ave.,
one block West of Broadway
Rev. W. F. Penny; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,
7:30-8:30

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. F. V. Wood, c
Sun Masses: 8, 9:15 (Instructed) 10:30 MP, 11
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 4-5

ST. THOMAS' Rev. Roeliff H. Brooks, D.D.
5th Ave. & 53d Street
Sun HC 8, 9, 11, 1 & 3 S, MP Ser 11, EP Cho
Ser 4; Daily: 8:30; 12:10 Tues & HD; 11 Thurs;
12:10 Noonday ex Sat.

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Rev. Bernard C. Newman, v
Broadway & Wall St.
Sun HC 8, 11, EP 3:30; Daily MP 7:45, HC 8,
Noon Ser, EP 5:05; Sat HC 8, EP 1:30; HD & Fri
HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Rev. Robert C. Hunsicker, v
Broadway & Fulton St.
Sun, Music Broadcast: CBS 9, HC 10; Daily MP
7:45, HC 8, 12 ex Sat, EP 3; C Fri & Sat 2 & by
appt

CHAPEL OF THE INTERCESSION
Rev. Joseph S. Minnis, D.D., v
Broadway & 155th St.
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily
7 & 10, MP 9, EP 5:30, Sat 5, 11:50; C Sat
4-5 & by appt

ST. LUKE'S CHAPEL Rev. Paul C. Weed, Jr., v
487 Hudson St.
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL Rev. C. Kilmer Myers, v
292 Henry St. (at Scammel)
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed, Fri
HC 7:30, EP 5; Thurs, Sat HC 6:30, 9:30, EP 5
4-5 & by appt

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. Edward E. Chandler, p-in-c
Sun HC 8, 10; Daily HC 8, ex Fri & Sat 7:45

BROOKLYN, L. I., N. Y.

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Rev. Theodore H. Winkert, r
Sun 8, 9:30 HC, 11 MP, 1st Sun HC 11

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, D.D., dean; Canon
Leslie D. Hallett; Canon Mitchell Haddad
Sun 8, 9:30, 11; HC Daily 12:05, Also Tues 7:30
Healing Service 12 Noon Wed

ST. ANDREW'S Rev. Thomas R. Gibson,
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Sun Masses 8, 10 (Sung), 11:45, Ev & B last Sun,
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9 Sch of Religion and Nursery, 11 Nursery); Daily
Eu 7 ex Mon & Thurs 10; HD 7 & 10; Daily
MP 8:45, EP 5:30; C Sat 8-9 by appt

CINCINNATI, OHIO

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Sun HC 8 & 10:45, Mat 10:30; HC weekdays
ex Mon 10; C Sat 7-8

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127 N.W. 7
Sun 8:30, 10:50, 11; Thurs 10

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Sun: H Eu 8 & 9, Mat 10:30, Cho Eu & Ser,
Cho Ev 4; Daily: Mat 7:30, H Eu 7:45, Mon, W,
& Fri 7, Thurs, Sat & HD 9:30, Ang & P 12,
5:30; C Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.

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Sun Mass with ser 10:30; Int & B Fri 8; C Fri
& by appt

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Fri 7:15, Wed & HD 11

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Sun 8, 11 HC; Weekdays 7:15 daily, ex W
9:30 HC; C Sat 5-6

LONDON, ENGLAND

ANNUNCIATION Bryanston St., Marble Arch, W
Sun Mass 8 (Daily as anno, HD High 12:11
11 (Sol & Ser), Ev (Sol) & B 6:30 (3:15 as ann
C Fri 12, Sat 12 & 7

PARIS, FRANCE

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Very Rev. Sturgis Lee Riddle, dean
Sun 8:30, 11 Student Center, Blvd. Raspail

KEY—Light face type denotes AM, black face
PM; addr, address; anno, announced; appt,
appointment; B, Benediction; C, Confessions
Cho, Choral; Ch S, Church School; c, curate
d, deacon; EP, Evening Prayer; Eu, Eucharist
Ev, Evensong; ex, except; HC, Holy Communion
HD, Holy Days; HH, Holy Hour; Instr, Instruc-
tions; Int, Intercessions; Lit, Litany; Mol,
Matins; MP, Morning Prayer; r, rector; Ser,
Sermon; Sol, Solemn; Sta, Stations; V, Vespers
v, vicar; YPF, Young People's Fellowship.